The Independent.

"BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN BUT GOD, WHICH TRIETH OUR HEARTS."

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The Independent.

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Our Special Contributors.

THE MODERATES AT CHICAGO.

BY HORACE GREELEY.

[The following article by Mr. Greeley represents a view of the Presidential canvass, which, had it been given at *Baltimore* as an argument for the nomination of Mr. Everett, he would probably have characterized as "the old gentlemen's appeal." The invisible, intangible numbers whom he proposes to conciliate by some inoffensive candidate, are not men to be relied upon in the struggle, and will only drag down the party that seeks to bring them half way up to its own level. Indeed, the dead-weight of a candidate who has *to be carried and certified* will be enough to sink them. The Republicans need to be inspirited to the highest activity by the name of a stanch, reliable leader, known to represent fairly that great principle to which, as Mr. Greeley himself admits, the majority of voters are already committed.

Besides, as we have often said, the mere triumph of a new party under the name of "Republican," would be of little real benefit to the country; and the Albany Legislature transferred to Washington, would put back the cause of freedom twenty years. No, Messrs. "Moderates," give us a true man, known to hate slavery. Accessions to the Republican ranks are not to be expected from the classes whom Mr. Greeley proposes to conciliate. They will go by a natural proclivity to "the old gentlemen's party." Republican recruits will come mainly from the Democratic party, now disorganized by the question of slavery, and will consist of those who are too strongly opposed to slavery to concede anything to it, in their political organization. But let Mr. Greeley speak for himself.—Eds. Ind.]

When this sheet goes to press, the writer will be among the ten thousand Republicans gathered at Chicago to counsel and confer with respect to the nomination of Republican candidates for President and Vice-President. What may be the issue of that Convention, he cannot now foresee; though the probability seems to favor the selection of a most decided and intense Republican. His own judgment, however, accords with that of the less demonstrative but not necessarily less numerous body of Republicans who favor the nomination of whichever of our Republican statesmen shall seem most acceptable to that large class of voters who, not hitherto known as Republicans, are yet separated from us rather by words than by ideas, and are disposed to vote with us next November if their feelings and preferences shall meantime be duly consulted. As the readers of *The Independent* have not hitherto, I believe, been asked to consider this view of the canvass, let me here briefly present it.

I. In the last Presidential election, about Four Millions of votes were polled, only one-third of them for the Republican ticket. And yet, if every voter had that day been asked, "Do you desire the Extension of Slavery under the flag of our Union?" I have no doubt that a majority would have answered in the negative. The verdict of the majority was given against the Republican *organization*, not against the Republican *idea*. It was fidelity to antagonist parties, especially to that known as American, that defeated us in that memorable canvass.

II. What seems to us moderates advisable, if not indispensable, at this time, is, that the Republicans should in good faith hold out the olive-branch to these dissenting brethren, saying, "Our cardinal principle, our cherished purpose, of confining Slavery in our Republic within its present legal boundaries, we cannot forego, nor can you reasonably ask us to do so; but, aside from that, we will do anything in reason to secure your co-operation in the contest before us. Here, for instance, are half a dozen statesmen named with reference to the Republican nomination for President, at least one of whom acted with you in 1856: knowing them to be all right on the main question, we are willing to nominate whichever of them shall be most acceptable to you, provided that you will thereupon unite with us in heartily supporting and electing them."

III. "But," says an ardent Republican, "why not nominate whichever of our honored statesmen shall be most acceptable to ourselves? Why ask those who have hitherto opposed us to dictate our candidate?" I answer:

Because we need the aid of those former antagonists, and are in duty bound to neglect no honorable means which hold out a prospect of securing it. If, without compromise or surrender of principle, we can secure the choice of a Republican President and Vice-President, failure to do so would be at once a blunder and a crime. And if so moderate a concession as a choice among Republicans of our common candidate for President will secure the needed co-operation, we ought not to hesitate for a moment to accord it cheerfully.

IV. There is great danger that Republicans will be unduly elated by the prospect of a division of our opponents in the Presidential struggle. Such division may be a source of weakness; it may on the other hand be a basis of strength. Suppose the Southern and Northern Democracy shall resolve to fight the battle each on its own chosen Platform—with Douglas or some such champion of "Popular Sovereignty" as its standard-bearer in the North, and Jefferson Davis or Hunter holding a like position as champion of "Southern Rights" in the South—what is our assurance that the Electoral Votes thus secured will not be concentrated, if need be, between the choice of Electors and the meeting of the Colleges? Suppose they should not be, what is our prospect of electing an extreme Republican by a vote of the House? Bear in mind that an election by the House is not needed to secure a Pro-Slavery triumph; if the House fails to choose, then the Vice-President chosen by the Senate, who will inevitably be a Pro-Slavery Democrat, will be President in fact for the ensuing four years. Is it at all probable that the House, under such circumstances, would elect either Seward or Chase?

V. It seems to be generally forgotten that we have to elect, not a President and Vice-President only, but a Congress as well, and that a Republican triumph as to the former would be very imperfect in case we lose the latter. Yet in 1856, by the most desperate exertions, we chose only 92 out of 234 Members of the last House. If we elect a majority now, it will be because we shall have conciliated or conquered some elements of the common opposition to the Democratic party that were in '56 against us. Who can doubt that conciliation is easier in the premises than conquest?

VI. Let us take the case of our neighboring State of New Jersey as an illustration of the general case. That State, in 1856, gave nearly half its popular votes for Buchanan, a little more than a fourth for Fremont, and just about one-fourth for Fillmore. Since then, the Opposition vote has been twice concentrated, and has thus triumphed. Is it probable that it can now be concentrated on Gov. Seward or Gov. Chase? If either shall be nominated, I ardently hope he may carry this and every other doubtful State; but I do not confidently expect it. On the other hand, should Bates or McLean be our candidate, I deem New Jersey as morally sure to be carried for him as New York or Wisconsin. For either of these will be supported (with a perfect and clear understanding that he will exert all his official power to prevent the Extension of Slavery) by the entire Opposition in New Jersey, just as Gov. Olden was last Fall, and with a similar result. His nomination will be regarded by Americans and anti-Lecompton Democrats as intended to conciliate them, and will be responded to in a corresponding spirit. And if New Jersey be carried, the Presidency cannot be lost. For Pennsylvania, Indiana, Illinois, probably Oregon, and not impossibly Delaware, Maryland, and Missouri, will go with us if New Jersey does.

—These considerations are submitted to candid, considerate, intelligent citizens, who care more for principles than for men, and who realize that for the Republicans to refuse success by any honorable means, would be crime against Liberty and Humanity. It may be that I do not see this matter in the true light: if so, the Convention will overrule and correct me. But if mine is the just and wise view of the matter, I cannot doubt that it will prevail, and that the electric flash from Chicago which announces to the country the Republican nominations, will carry joyful assurance to millions of hearts that the knell of Slavery Propagandism on our continent has been sounded—that a victory for Freedom and Human Progress in November has been rendered all but inevitable. H. G.

FAMILIAR LETTERS ON SUNDAY-SCHOOLS.—NO. 16.*

BY REV. STEPHEN H. TYNG, D.D.

New York, May 8, 1860.

My Dear Friend: The duty of a church to provide amply and liberally for the support of its Sunday-school, is a very practical and intelligible point. The various ability of churches must be allowed to regulate the amount and degree of this provision, as of all the other obligations or benevolent expenditures of the church. But we have a right to insist that this particular obligation shall not be made second or inferior to any other. I will not speak now of the minuter arrangements and provisions for conducting the school. But I must speak of the necessity of an adequate building, appropriately arranged. Much of the usefulness and success of the enterprise must depend upon this. It is impossible to maintain a school successfully without it. When we began this work we knew but little of the conditions of success. We gathered our children in galleries of the churches, or, if permitted, which was rarely the case, in the pews on the floor. The scattered children were beyond the reach of a Superintendent's voice, and without the means of any sympathy with each other in a common work. The teachers were placed in such awkward personal relations to the children that no successful impression could be made, and no direct personal instruction given. The whole attempt was an inevitable failure, and the cause suffered much by it. A second stage in our operations, and a great advance, as it was esteemed at the time was to fit out a better cellar for the church, and pack our children there. Here we fought with damp, and cold, and fetid atmosphere, till our universal experience convinced us that though the Gospel might flourish in involuntary dungeons and catacombs, a chosen cellar for it was no adequate or appropriate place. I have occupied such a cellar until the floor fell down beneath our feet in its quick but natural decay. Our churches have been rapidly getting their schools out of damp cellars, and erecting suitable and appropriate buildings expressly for their use. And much of our manifest gain and improvement are arising from this one source. I hardly see a new church now erected in this city which consigns its schools to the tombs, and compels its best agents to complain, "*clamavi e profundis*," in the prosecution of their important work. Comfort and convenience in arrangement, I am thankful to say, habitually distinguish our more modern preparations. To classify the children, to bring them together as a collection of little congregations, in one audience, to place them in direct and easy communication and sympathy with their teachers, to give them the opportunity of familiar instruction without noise or effort,—we must have a compact, accessible, and well-ventilated room, with seats and construction expressly prepared for the purpose. It must be open, airy, light, and attractive, so that the influence shall be in all respects exhilarating and encouraging. What I should like to have for such a work I have never yet seen, for I have never yet seen a church willing to make the effort, or informed enough to cherish the purpose, for such provisions as I have felt the cause deserved. The best I have ever attained, is to make, in the best way I could, the same room answer for a Sunday-school and for the weekly meetings of the adult congregation, a scheme involving very great and, in some respects, insuperable difficulties. Could I have the least influence with the churches, I would entreat them to make distinct, adequate, and appropriate accommodations for their Sunday-schools, entirely independent of any other use. Our congregations often complain of the want of such arrangements for their own united worship, and justly enough, for the problem of ecclesiastical architects seems often to be how to make the occupants of their buildings most uncomfortable. But the difficulty becomes just so much the greater, when the interests and habits of children are concerned, from their greater sensibility to material comforts, and their less power of calculation and self-control. And if a church find that they must make themselves *comfortable* to be *good*, we say, with so much more force of truth, so must they also provide for the children of the church yet more abundantly.

The consideration of this material point leads me to speak of the provision to be made for mission schools. This is a new branch in our work, which has grown up lately and rapidly, and with much encouragement. Our churches of all kinds are generally composed of self-supporting and comparatively respectable families. Indeed, the Christian and church influence will be habitually to make them so, in the result. The elevating and refining power of the Gospel in the social and personal relations of men, is one of the wonders of its constant operation. And wherever we begin our work for the Lord, with whatever class or character of low and neglected population, the result is always the same. We lift the portion on whom we particularly operate out of their former condition, and leave still behind the mass from which they have been taken—just as destitute and poor as before. In our mission schools, therefore, there will always be the calculation of a church and congregation that will grow out of them. All their relations, local and social, will undergo a distinct transformation, and their associations and anticipations will be of a new and far superior stamp. Of these mission efforts in our cities and towns, two separate classes present themselves. The purpose to constitute an actual, self-supporting church is one. This is a frequent and, if well-managed, a successful experiment. A Sunday-school in a poor neighborhood will grow into such an establishment in a few years; and, if fairly encouraged, will soon entirely take care of itself. A congregation of thriving and prosperous people, even in small lines of earthly business, will accrue around it, and a church of permanent character and influence take its place. Many such instances will occur to the minds of those who are familiar with this subject. But the unquickened mass behind remains the same. And there needs, therefore, beside, a constant mission work which shall be considered as such alone;—a work which shall be for the poor—the poorest—and shall conduct them individually up to a higher stand, but shall not be expected to take a higher stand itself. These two efforts can never be mingled. There is in our country a pride and jealousy among the poor, which is one of the hardest elements to govern or propitiate. If a family of their own number and personal acquaintance, by employment and sobriety are elevated in their condition and comforts of living, and are seen in their congregation with new clothing and better appearance, the effect almost certainly is to drive back the others who have not so succeeded. The consciousness of their own appearance and poverty mortifies them so much the more in the comparison. They object to coming when others around them look so much better and dress so much more nicely than they. This spirit we have constantly to encounter. And, therefore, my experience leads me to say that we can never confound these two missionary efforts. We are to start one with the intention of raising it as an effort—and the other with the opposite plan, of keeping it down as a scheme, though by it we may and must raise the individuals connected with it. Of the two, this latter is peculiarly the missionary work. The other might be more justly called an enterprise or investment—profitable, indeed, in the highest degree. But this is a work for the poor, and among the poor, and the poor alone. A more blessed and important work can hardly be conceived. The poverty of our country is peculiar. No European rules or experiments answer any purpose as an example or precedent for us. In all those there is a fundamental distinction of classes acknowledged on both sides. Poverty there, to a great degree, may be contented poverty, and willing to be relieved as poverty. Here there is no social point so low that the man and the boy does not hear from others of the oppressions and the possibilities of their condition. Something better, something higher, is for ever in the view, and the subject of discussion. And the characteristic of American poverty is everywhere discontented poverty, aspiring poverty, and must be dealt with as such. We have, therefore, to arrange our outside Sunday-school efforts with these facts in our constant view, and wisely plan for the accomplishment of the ends we propose, with the clear and distinct consideration of them. This point I must endeavor to illustrate more particularly. S. H. T.

* Entered according to Act of Congress, in the year 1860, by J. H. Richards, in the Clerk's Office of the United States for the Southern District of New York.

FROM OUR WASHINGTON CORRESPONDENT.

Washington, D. C., May 14, 1860.

The Democratic Senators have been giving the principles which were at issue at Charleston another airing in the Senate, preliminary to the resumption of the great conflict at Baltimore next month. Jefferson Davis commenced the attack upon Squatter Sovereignty, and he was replied to by Mr. Clingman of North Carolina. Clingman, it will be remembered, is at a great disadvantage, for he was afraid to defend *the principle* of Popular Sovereignty, indeed condemned it, and advocated non-intervention only as a matter of policy. "You object simply to the *announcement* of our principles in the platform!" said Senator Benjamin to the North Carolina Senator, with great point and force. Mr. Clingman's reply was weak as an argument, but strong as an appeal to the common sense of the South. He declared the quarrel to be about an abstraction, and claimed the Douglas Democrats to be true to the interests of slavery—in which statement he did not depart an iota from the truth, for the Douglas members of Congress to-day, with the exception of two or three who voted for Mr. Sherman as Speaker, are the most willing and zealous doughfaces in Congress. They are not devoted to freedom or the free states—they are devoted to what they call the principle of Popular Sovereignty simply because upon it they retain office, and without it they cannot for a moment hold their ground in the free states.

The most eloquent speech in the controversy was from Senator Benjamin of Louisiana, who took bold Southern ground, and defended his position with great ability. He bore down with great severity upon Mr. Douglas, declaring that he would never support him, even if he was regularly nominated by the Convention, and very ingeniously argued that the Supreme Court has already decided against Squatter Sovereignty. As Mr. Douglas professes to reverence that Court and its decisions, it places him in an awkward position, though he tries to get out of it by denying that the Court has made any such decision. So say the Republicans about the alleged decision of the Court of the negro citizenship question and the power of Congress over the territories. Mr. Douglas heretofore has held them to the *talk and opinions* of Judge Taney when he decided the case of Dred Scott, yet a part of that very talk certainly overthrows Mr. Douglas's peculiar doctrine. The manliness of the subjoined extract from Mr. Benjamin's speech all will admit:

"I say that distinctly opposite interpretations, or distinctly opposite principles, if you choose, in relation to Southern rights under the Constitution, were avowed at Charleston, by men professing all to be Democrats; and that, in my judgment, it is a brand upon the good faith of the Democratic party; it is an imputation upon their honor; it is unworthy of them, and unworthy of us all, that we should go before the people of this country and ask their votes in favor of one party or another, with the avowed purpose of presenting opposite interpretations or opposite sets of principles in the two sections of the Confederacy, as being the principles of a common party, and forming a common party creed. I say that I will never be a party to any such contest as that. If I go into an electoral contest, I want to know the principles of the party with which I act, and I want, before the people of my state, before the people of the country, to declare those principles, to stand by them, to find them written in letters of light, so that no man can dare misconstrue them, and by them to stand, and with them, if need be, to fall."

The Senate, after a long contest, has passed a bill which it sees fit to entitle "a homestead bill," but which is rather a graduation bill. According to its terms, *married men* who hereafter settle upon certain of the public lands may have them for twenty-five cents an acre. This reduction of the price of a portion of the public lands to a class of emigrants received the votes of such men as Senator Hammond, who calls Northern mechanics the "mud-sills of society," and it was passed by a Democratic Senate to win the reputation of passing a homestead law without granting the thing itself. The House bill is the genuine article, and it received but two Democratic votes in the Senate, while every Republican Senator voted for it. The House bill gives every settler now upon unpaid-for land his homestead free, and invites all, married or unmarried; each to take his allotment of acres and cultivate it, and after a residence of five years upon it, the Government guarantees him a good title free of cost. This is the generous measure which the Republicans advocate and the Democrats of the Senate have rejected.

In the House on Thursday a very lively scene was enacted. Mr. Bingham of Ohio reported a bill from the Judiciary Committee repealing certain laws enacted by the territorial legislature of New Mexico. According to the Compromise Act of 1850, all laws passed in New Mexico were to be null and void, if disapproved by Congress. This was the agreement made with that territory. The obnoxious laws referred to are those which protect negro slavery, and provide that in no case of the punishment of a servant by his master, can the servant carry the case into court, or, in other words, prosecute his master. The law is so made that it will cover every case where a white person in the employ of another is flogged or brutally attacked by his employer. It makes every employer an unmitigated despot in his legal rights and powers. But, notwithstanding this enormity, every Democrat and South American, and Eli Thayer of Mass., voted against the repeal of the territorial laws. Owing to the absence of several South Americans, the bill was carried by a small majority. Several Republicans were afraid of their own principles, and dodged the vote.

The same principle, of Congressional sovereignty, came up again for decision in the House on Friday. Mr. Grow, from the Territorial Committee, reported bills for the organization of five new territories, and in every one there was a modified slavery-restriction clause. The Democrats, fearing that an amendment to strike out this clause might not carry, very naturally voted to table all the bills. Eli Thayer of Mass. joined with them, and succeeded in drawing after him eleven Republicans, and every one of the bills was laid upon the table. Most unfortunately for the Republican cause, the impression will go abroad that some of the Republicans are ashamed of their professed principles. Mr. Thayer made a brilliant speech, which delighted Mr. Douglas, who cheered it to the end, and congratulated Mr. Thayer the moment he was through. The Republicans were saddened; not because of the argument of Mr. Thayer, for it was weak and unsatisfactory, but because of the treachery and the faint-heartedness of some of their own men. If the Republicans are ashamed of their own great principle of the non-extension of slavery, they had better at once go over to Mr. Douglas, and cease to *talk* of the evils of slavery when they purpose to *do* nothing. This very cautiousness and fear of trusting to their principles will ruin the party if it is not overcome. Certain we may be that Massachusetts will furnish no man *knowingly* in such times as these to betray and ruin the only great political organization which opposes the further extension of human slavery. Mr. Thayer does not expect to come back to Congress again from Massachusetts. It should be noticed that in all these bills the clause to which certain Republicans and the entire Democratic party objected, was in these words: "*Provided*, That whereas slavery has no legal existence in said territory, nothing *herein contained* shall be construed to authorize or permit its existence therein." No fair advocate of popular sovereignty could object to this, for it is not an absolute prohibition of slavery, but simply guards against the monstrous heresy that wherever the Constitution of the United States is extended over a territory it takes slavery along with it. To fight Mr. Douglas on the stump, and then join hands with him in Congress, is an inconsistency the people will not pardon. They will certainly demand that every representative man and every party act up to its professed principles. It was this circus-riding—this attempt to ride two horses at once, that split the Democratic party in two at Charleston and such will be the fate of the Republican party if its representative men in Congress attempt to stand upon Squatter Sovereignty and Congressional Sovereignty at the same time. The House has passed a Territorial bill which will not be satisfactory to the wishes of the Pennsylvania members, and iron is "protected" sufficiently to suit the people of Pennsylvania, I believe. The scale of duties on most articles is higher than in the tariff of 1857, and the *ad valorem* principle is rejected; the duties under the new bill being *specific*. A very serious quarrel arose at one stage of the debate on the bill between the New England manufacturers and the wool growers of the West. The manufacturers are satisfied with the tariff of 1857, and only wish to be let alone, while the wool-growers of the West want more protection. This disagreement among the friends of the bill at one time threatened to destroy it, but a compromise was agreed to by which the wool-growers were allowed a little better rate of duties on foreign wool than the present tariff law grants. The Senate will not take up the bill at this session, and if it were to do so, would lay it upon the table. D. W. B.

RECEPTION OF THE JAPANESE EMBASSY.

Washington, May 14, 1860.

A little after 9 o'clock of this bright, breezy, beautiful morning, I left my quarters in the neighborhood of the Patent-Office, and wended my way toward the Navy Yard, via the Capitol. Seventh street and Pennsylvania avenue were beginning to live, but I could not help thinking of the torrents of life which, on such an occasion, would have rushed into and surged along Broadway. At the Capitol the Hall of Representatives, Rotunda, and all the surroundings, were comparatively vacant and quiet, and I thought it expedient to hasten at once to the chief point of attraction. Here, therefore, I am at half past ten o'clock, in a commanding nook of the Rigging Loft in the Navy Yard, every part of which is in the finest condition. Indeed, all the promises of a handsome reception are full and fair.

Eleven o'clock! The two flags—Japanese and American—have been run up at the landing, and are waving side by side; the former with the symbol of the Sun alone, the latter with its dawn-stars and morning stripes of rose. All parties are eager. "Are they coming?" "No; those are the Marines!" Great crowds are passing on. All manner of curious excitements multiply.

The board-way from the landing has been *whitewashed*, and looks clean enough for the daintest shoes or sandals which the Princes may please to wear. There go the oxen with the "Car of Juggernaut," as some say—mistaking Japan for India. There march the Marines; there comes the President's carriage, with Miss Lane in it. In comes a hasty messenger for a sword. "Are they coming?" "Can't see anything of the steamer yet." What a gay and pleasant thing this sympathy is! What a prompter to all kinds of remarks! The gun! There it sounds! "She's coming!"

I have just had a fine telescopic view of the steamer, rounding the point, with all flags flying, and creating so much pleasure.

1:40 P.M.—All over. Embassy ashore. Marched up the white highway, between a line of soldiery on one side and a close pressure of the people on the other. Put into carriages—the officials in hacks, the attendants in omnibuses, and the Treaty-Box on top of an omnibus. Fairer complexions and smaller stature than I expected. All accord fine appearance to the Embassador and chief associates. Attendants rather inferior in appearance to what was supposed. All off. Navy Yard quiet again. Having returned to the Capitol, I find it filling up again.

Whatever is important for correspondence in regard to the Japanese awaits further developments. So far we have just had a sight, and that is all. ***

Mission Items.—The receipts of the American Board for March were $27,727 19. Of this sum $1,665 comes from foreign lands. In one instance a missionary gives $627. The sum collected in Massachusetts was $8,300; in New York $7,508. William Allen, D.D., of Northampton, gives $1,000; Parley Goddard of Worcester, $500. Legacies: John Patrick, Warren, $500; Ezra W. Fletcher, Whitinsville, $1,500; Anthony Gould, Albany, $1,000; Amelia Webb, Hertford, $500. The whole amount received into the treasury of the Board for the first eight months of the current financial year, up to April 1st, is $183,336, leaving $250,000 still to be secured in order to come out free from debt at the close of the year. Still the receipts are $3,000 ahead of what they were at this time last year, and *The Missionary Herald* says it has become apparent that if movements such as have commenced in certain places can become general, the Jubilee year may yet close, leaving the treasury in such a condition that thanksgiving shall take the place of sadness.

Mrs. Whitney from the Sandwich Islands arrived in Boston recently, after an uninterrupted residence there of forty years. She and her husband sailed from Boston for the islands with the Pioneer company of missionaries in October, 1819. Her son has been Postmaster-General of the islands.

The friends of Rev. Dr. Riggs, the missionary of the American Board, will regret to learn his recent affliction in the total blindness of his son, five years old.

The Morning Star has again sailed from Honolulu on an errand of mercy. She left March 1st, was to touch at Hilo to receive on board Rev. T. Coan, and then proceed on her voyage to the Marquesas, to be gone two or three months. —*Cong.*

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THE GENERAL CONFERENCE AT BUFFALO.

From our Special Correspondent.

The old adage about great bodies moving slowly, is well illustrated in the action of the Methodist General Conference, now in session. Nearly two weeks have been occupied with its proceedings, and as yet nothing has been *done* that is finally perfected; and yet it is evident that the delegates are hard at work, chiefly in the various committees. The Conference meets at half-past eight each morning. About a quarter of an hour is spent in the opening religious exercises; then the Secretary proceeds to read the journal of the last session, a work of not less than an hour, so great is the number of items recorded. Then the several delegations are called on in order, for petitions and memorials, which call usually occupies another full hour, leaving but little time before twelve for any other business. No sessions are held in the afternoon or evening, that the committees may have opportunity to do their work. Nearly all the petitions relate to the slavery question, and of these a very large proportion are in favor of its "extirpation" from the Church. Some days since, a committee was charged with the duty of classifying them. By a careful examination it was found that at close of Wednesday's session, (May 9th,) of over thirty-four thousand names, only about six hundred were against the proposed change. The receipts of the next two days increased the proportion of the remonstrants, as on Friday the mountain labors of the New York "Union" produced its "mouse," and everybody seemed surprised at its insignificance. As in political matters, this slavery question casts all others into the shade, and many really valuable interests are in danger of suffering in consequence. The "lay delegation" question is among these. The subject has been favorably acted upon by a large share of the Annual Conferences, and the address of the Bishops slightly favored it, but the petitions and memorials from the laity are mostly against it. The subject is beset with difficulties, and no one has yet been found competent to propose a practical solution of them. The proposition to extend the pastoral term to three years seems likely to share the same fate. Strangely enough, the great body of the Methodist laity are more than satisfied with the present rule, which limits that term to two years.

The great slavery subject is yet in the hands of the Committee to which it was at first referred, and to which are daily sent the piles of petitions and memorials that are gathered upon the table of the Secretary. As they sit with closed doors, and keep pretty close mouths, what they are doing is, at least ostensibly, a secret. Of the forty-seven members of the Committee, (one from each Annual Conference,) not less than thirty are known to be straight-out "extirpationists," and several others are professedly "progressives." The general character of their report may therefore be readily inferred. From certain outgivings it is believed that the attempt will be made to inaugurate an amendment in the present General Rule, by which slave*holding* shall be subjected to the same condemnation that is now denounced against "buying and selling" slaves, and that in the practical discipline of the Church the holding of slaves shall be denounced as a sin to be carefully abstained from and guarded against. Of the success of these measures in the Conference there is still some doubt, though some who are well informed as to the subject say that the requisite two-thirds will probably be obtained for the proposed change of rule, and certainly a majority for all they could expect, and they move and act like men who expect to win. For the time the interesting questions of elections to the various posts seem to be kept in abeyance. It does not seem to be settled whether or not there are to be any additional bishops elected; and if any should, the question Who? is an open one. So too of the various agencies, secretaryships, and editorships. On Friday, at half past ten o'clock, the Conference suspended its usual business to hear a discourse by Bishop Morris, nominally on the life and death of the late Bishop Waugh, but in fact a discussion, defense, and eulogy on the Methodist Episcopacy. And certainly the speaker made out his case, shewing that the office of a general superintendent in ecclesiastical affairs is warranted by apostolical example and precepts, and that its expediency has been most amply attested by the success of such a mode of evangelical action. But he steadily ignored all pretension to anything like a distinct episcopal order in the ministry, and consented that it should be judged and decided entirely as a matter of expediency. He was evidently heard with satisfaction, and his positions approved.

There was a large collection of ministers on the platform during the delivery of the sermon, some of whom took parts in the religious exercises; and perhaps I can as well select subjects for sketching from among them as from any part of the Conference.

The first hymn was given out in a clear, strong voice by Rev. Alfred Brunson of Prairie du Chien, Wisconsin, a veteran of nearly seventy, with a full snow-white head of hair, and a fresh, healthy-looking countenance; a hale old man, upon whom the hand of time presses lightly. Mr. Brunson is a native of Connecticut. He entered the ministry in the New York Conference. About thirty years ago he removed to the far Northwest as a missionary to the Chippewas, and made Prairie du Chien his headquarters. Subsequently he engaged in secular pursuits, and for several years practiced law,—still, however, maintaining his ministerial character, and in some degree his labors. A few years since, he again returned wholly to the work of the ministry, in which he is now spending a green old age. He is evidently a man of great force of character, uniting a good share of the culture of the East with the energy and self-reliance of the West.

Dr. John P. Durbin made the opening prayer. Dr. D. is well and widely known, both as to his personal appearance and manners, and also as to his history. He is rather over sixty years old, of medium hight, and rather spare, with thin gray hair, and a form slightly stooping, though his step is elastic and his movements full of energy. His voice is peculiar. At first a cross between squeaking and hissing, it presently becomes deep-toned and sonorous, and capable of great compass and musical variations. Few names in Methodism have for so long a time stood so high as his. Thirty years ago he was brought from Ohio (he was born in Kentucky) to serve as chaplain in Congress, and he has remained in the East ever since. He was for four years (1832–6) editor of *The Christian Advocate*, and afterwards for several years President of Dickinson College. For the last ten years he has been at the head of the missionary society of his Church, during which time both the work and the income of that society have more than doubled. He will probably be continued in his position another four years' term.

Dr. George Peck of Wyoming read the Scripture lessons. He is a tall and slightly corpulent man of sixty with a gray head and white beard, and a well-to-do appearance that seems to say that he is yet good for twenty years of active life. He has spent most of his lifetime in the region of the far-famed valley where he now resides; though for twelve years (from 1840 to 1852) he was in New York. Eight years he conducted *The Methodist Quarterly Review*, and four years *The Christian Advocate*. It was under his direction that *The Methodist Quarterly* first took rank as a first-class Review, and though successive editors may have carried it to a higher position than that given it by Dr. Peck, yet no other has relatively advanced it so much. Dr. P. is a sound theologian, a good preacher, a wise counselor, and an able debater. His work on the History of Wyoming has been before the public for several years, and has been well received, and quite recently he has issued a volume on the rise of Methodism in middle and western New York and northern Pennsylvania—the scenes of most of his evangelical labors.

The closing exercises were conducted by the celebrated Peter Cartright of Illinois, a name most unhappily familiar to the great public, for seldom has any man been so greatly wronged by being put out of his own place. Mr. Cartright has been a minister of the Gospel for about fifty-five years,—zealous, earnest, honest, and religious. An inclination to quaintness of manners, and a keen sensibility to, and appreciation of, the ludicrous, has ever been his besetment. Like most heroes, when grown old, he now loves to tell of his adventures, which are often presented in grotesque and laughter-moving forms. These enter largely into his "Autobiography," which somebody has written for him, and, still worse, these he has been induced to embody in the form of lectures, and to deliver them over the country; and by his book and his lectures he is chiefly known to most persons who have heard of him. But this kind of reputation fails to do him justice. Peter Cartright possesses qualities of heart and intellect of no ordinary character. Even now, in this Conference, made up of men most of them born since he became a minister, and who have enjoyed opportunities which were wholly out of his reach in his early life, he is still a man of power. I have heard him, when really aroused in debate, speak with a directness and force that might be advantageously emulated by more finished debaters; while his thorough acquaintance with Methodism, and his hard common sense, make him an eminently valuable counselor in such a body as this General Conference.

The singing was led by Rev. Granville Moody of Dayton, Ohio; a man of six feet two, and rather corpulent—a symmetrical mass of physical greatness, whose large gray head nods above his massive chest, like Ossa over Pelion—a giant without grimness, and a strong man without rage. Nor is all his greatness only bodily; for he is a good preacher, a ready and able debater, and he deals freely in the legal and literary lore with which learned discussions are sometimes strengthened and beautified. He seems to be eminently a good hater, though really a good-natured man, and is never quite so eloquent as when aroused against some patent iniquity. He is accustomed, when occasions call for it, to deal in this way with the "peculiar institution," and at such times his discourses assume the characteristics of a tornado, with thunder and lightning accompaniments.

TAXATION OF SLAVES.

The "irrepressible conflict" will soon cease to regard the slave border as the line of operations. Both in Virginia and North Carolina, the "conflict" between free labor and slave labor is already organized, on the question whether slaves are to be taxed as property, according to their market value, or as persons, by their polls, or by a gross partiality, as property at an arbitrary and inadequate valuation.

In Virginia, this question is assuming gigantic dimensions, in consequence of the magnitude of the state debt, now above $35,000,000, and soon to be raised to $41,000,000. To meet the interest and provide for the principal, under the present system of taxation, is impossible, and the politicians of the slave-breeding section insist that if slaves shall be taxed according to their market value, the owners will be compelled to remove that species of property out of the state. By the present law, slaves under twelve years of age are not taxed at all, and others are assessed at a uniform valuation of only $300. *The National Era* says:

"It was ascertained last year, by an actual assessment, that there were in Virginia 511,154 slaves. Of this number, there were 237,984 of twelve years old and under, and, as we have said, not subject to taxation. The remainder, 273,170, at the valuation of $300 per head, amount in value to $81,951,000, and pay a tax of $327,804. Their true value is, at $800 per head, $218,536,000, and the taxation on them, at forty cents on the hundred dollars, which is paid by land, would amount to $874,144. The 237,984 slaves of twelve years and under, at $300 per head, are worth $71,395,200. The tax on these, at the *ad valorem* rate paid by land, would amount to $285,580 80. The total tax on slaves, therefore, instead of being, under the assessment of Virginia pay less than one-third the amount of taxes on slaves that would be imposed by an equal law of taxation. The following figures will exhibit the proportional interest which each section of Virginia has in slavery, and in the present unjust system of taxation:

	Whites.	Slaves.	Tax on slaves.
Trans-Alleghany	416,636	26,488	$48,772
Valley	184,808	39,871	73,414
Piedmont	250,593	251,303	443,028
Tide-water	235,881	193,292	335,006

A new apportionment of representatives under the state constitution will take place immediately after the state census of 1865, by which time the already strong preponderance of whites west of the Blue Ridge, 600,000 to 484,000, will acquire a strength in the government of the state absolutely overwhelming. Only let this be aided by a Federal Government at Washington devoted to the just rights of free labor, and we may imagine what will be the political condition of the slave-breeding interest in Eastern Virginia.

The Richmond Enquirer of April 3d has a speech by Mr. Hoffman of Harrison county, in the House of Delegates, March 29th, on a proposition to exempt young animals from taxation, under which motion he contrived to give a quiet utterance to the mutterings of the coming storm from the non-slaveholding North west. We give a single extract:

"Slaves are found almost entirely in other sections of the state than that from which I come. The people of the Northwest—with non-slaveholding states contiguous on the north and west, each affording an accessible and secure asylum for fugitive slaves—are so situated that they cannot safely acquire slaves, or retain the few they already have.

"Though that species of property is, I presume, unquestionably, the most expensive to the Government within our borders, it is, in a very great measure, exonerated from the payment of that revenue which is necessary to sustain the Government, and other property is, therefore, the more heavily taxed for its support.

"The Constitution exempts from taxation all slaves under twelve years old, and, I suppose, at least half the value of all slaves above that age. The actual value of the slaves in the commonwealth, as estimated by the Auditor of Public Accounts, is $318,148,275. The value, as estimated for taxation, is $81,954,000. The value *not* taxed is $231,194,275. The value of all the other property in the commonwealth, taxed at the rate of forty cents on the hundred dollars of value, is $128,560,907.

"If slaves were taxed as other property, the amount of revenue which, at their present value and the existing rate of taxation, they would annually produce, would be $1,252,592. The actual amount of tax which they *do* produce is only $827,804. The amount of revenue lost by their partial exemption, and made up by an increased imposition in other property, is $924,789. The whole amount of tax on the other personal property directly taxed, to which I have alluded, is $493,239.

"Thus, we see, the amount in value of slave property on which no tax is paid, is nearly three times the amount of the slave property on which tax is paid, and nearly twice the amount of all the other personal property to which I have alluded."

An aggravation of this injustice is thus alluded to:

"The district on and north of the Little Kanawha River, consisting of twenty-two counties, each of which is entirely beyond the reach of any considerable benefit derived from any railroad or canal constructed in whole or in part at the expense of the commonwealth—according to an estimate which I am sure approximates correctness, receives of the sums which have been appropriated to purposes of internal improvement, only about one-third part of the amount which the same district pays on that account."

A single remark is to be made, in passing, on the extraordinary proportion of children under twelve years of age among the slaves of Virginia. The ratio is 45.5 per cent. of the whole slave population. In the state of New Hampshire, which is, as well as Virginia, thoroughly drained by emigration, the proportion of white children under twelve is only 25.5 per cent. of the white population; and in Vermont it is 28.7 per cent. In Virginia the proportion of slaves over fifty years of age is less than 10

Sermons
BY
Henry Ward Beecher.

Entered according to Act of Congress, in the year 1860, by J. M. Richards, in the Clerk's Office of the United States for the Southern District of New York.)

"AND the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ."—1 Thess. v. 23.

The apostle prays for the sanctification of these his disciples, according to that division of men which often appears in his writings. The "spirit" is equivalent to our idea of the soul, or the moral nature of men—the immortal part—that which holds communion with God, and is to dwell in the spirit-world with him. That which is here translated *soul*, is, in the apostle's philosophy, the lower or animal soul, including the appetites and passions. The body, of course, is the physical frame on which these other endowments are placed, and through which they act. Therefore, when he prays for their spirit and soul and body, he divides the life of man into the three classes which I have mentioned.

Paul desires the sanctification of the whole man. In this result, the body is not omitted. The same prominence is given to that which is given to the soul and the spirit. The relation of man's body to his Christian character is highly important. No man can neglect the laws of health without compromising his religious life. A sick man may be a good man, and a sound man may be a bad man; but, as a general proposition, it is true that health and virtue require that every part of a man's nature should be symmetrically developed. The body is needful in this mortal state to the soul, to its healthy condition, to its healthy activity.

Requested to speak especially with reference to the wants of the young men under the auspices of the Brooklyn Young Men's Christian Association, and with reference to the effort which they contemplate making for the physical training of the young, I propose to speak, first, of the duty of health; secondly, of the influences which, particularly in cities, threaten to undermine it; thirdly, of some of the means of promoting it; and fourthly, of some reasons why Christian young men should seek the welfare of the community by efforts made wisely for the physical well-being of their fellow-men.

It may seem strange to some that I should speak of health as a duty; but, it is a duty—it is a *Christian* duty. If it is a duty seldom spoken of in the pulpit, so much the worse—so much the more need that we should begin to do better.

In general, health is a matter of volition. To be sure, some inherit constitutions damaged from the beginning. A few that come to manhood may, perhaps, be counted from the first the creatures of irreparable misfortune, so far as physical health is concerned. A few, also, by some shock, or by some grevious experience, may have become hopelessly weakened and deranged. But these cases are exceptional, and as compared with the whole mass of men, they are few. They do not impair the force of the general statement that health is within the reach of every man. If men will observe moderation in their passions and their appetites, if they will make it a habit to study and to obey those natural laws of God which respect their bodies; if in the indulgence of sensuous pleasures, in eating and drinking, in sleeping and exercise, in the interchange of labor and amusement, in the use of God's oceanic bounties of water and air, they will study the economy of nature and of God—if they will do these things they may be uniformly healthy. No man may by a single act of will be or become healthy; but by a continuous will—that which philosophers call a generic purpose—and by a continuous wisdom, every man may attain health, or maintain it if he has not forfeited it. And such are the important relations of health to the whole economy of human life, and even to the formation of Christian character for the life to come, that every Christian ought to write down at the top of his book of good resolutions, "By the help of God I am determined conscientiously to be a good Christian in a healthy body." While you are seeking grace, do not forget to seek that which is to be the vehicle, if not the instrument, of grace—bodily health; for there is much devil in a morbid fiber, and there is much grace in a sound and healthy one.

I. Let us consider, then, some reasons why every

1. Because our body should be the light of a moral and used for the honor of God, according to its own nature, and for the purposes to which it was created. The many evils and sins into which men are carried by force of bodily passions and appetites, have led some to set themselves against the body; and good men have been wont to say all manner of things against it—at first in a figure, but at length with earnest ascetic philosophy. Men have traduced the body, and slandered it abominably. It has been called a prison, a cold dungeon, a shackle, a vile thing, a death. By way of mere rhetoric and figure, it is not wrong to call it so yet, in the view of something better; but to take this language as literally and physiologically true in Christian terminology, is simply abominable. Men shower unmannerly epithets upon it, and attack it with vehement rhetoric, as if moral purity demanded the sacrifice, instead of the regulation and the right control of the body.

God made the human body, and it is by far the most exquisite and wonderful organization which has come to us from the Divine hand. It is a study for one's whole life. If an undevout astronomer is mad, an undevout physiologist is yet madder. The stomach, that prepares the body's support; the vessels, that distribute the supply; the arteries, that take up the food, and send it round; the lungs, that aerate the all-nourishing blood; that muscle-engine, which, without fireman or engineer, stands night and day pumping and driving a wholesome stream with vital irrigation through all the system; the nervous system that unites and harmonizes the whole band of organs; the brain, that dwells in the dome high above all, like a true royalty—these, with their various and wonderful functions, are not to be lightly spoken of, or irreverently held. For no man can properly discharge his duty toward God, nor receive the gift of the human body from the Divine hand in a grateful and thankful spirit, nor properly appreciate its functions in life, or his duties springing therefrom, who is brought to the bad habit of speaking evil of the body. It is a good body if it is rightly used; and if it is wrongly used, the way is not to revile it, but to reform your use, and to put that to good purposes which was well made for good purposes. The sins to which it leads, the mischiefs which arise through its ministrations, are not lessened by railing at it. On the contrary, a higher conception of its functions, the habit of regarding it as a gift of God, and of considering it as the subject of moral duties, will best prevent the dangers; for, the world over, a right use of anything is the effectual preventive of the wrong use. If, then, we receive this power from God, we are to honor him by employing it so that it shall in the highest degree answer the ends for which it was created. We are responsible to God for the manner in which we treat our bodies.

2. No man has a right to withdraw so much capital from human society, nor add so much tax or burden to it, as every sick man must. Where sickness is inevitable, and without fault of its victim, he is a subject of pity. But where, as is the case in a majority of instances, it is the subject's own fault and sin that incapacitates him, though we may still pity, and should certainly show mercy of watchful attention, yet he should blame himself for deserting the great army of industry, for withdrawing from that noble host of workers by whom the great tasks of human life are carried on. No man has a right to be sick when prudence would prevent it, any more than a soldier has a right, in a critical campaign, to be wounded needlessly, and so, instead of standing with his comrades to attack or defend, lay himself upon them a dead weight, or worse yet, a living weight, subtracting not only himself, but all others, also, who are required to take care of him, and minister to his recovery. Not only is every sick man one taken away from the workers, but he takes away all those that are required to attend upon him.

3. The relation of health to a man's disposition, and so to his capacity of conferring and receiving happiness, is worthy of serious study. The happiness of our life does not consist in a few great sources: it springs from innumerable minute and constantly recurring causes; and more than from all other things together, it springs from the disposition of men among themselves, and toward each other. The morbid states of health, the irritableness of disposition arising from unstrung nerves, the impatience, the crossness, the fault-finding of men, who, full of morbid influences, are unhappy themselves, and throw the cloud of their troubles like a dark shadow upon others, teach us what eminent duty there is in health. It is not of itself alone domestic happiness, for that depends upon more positive causes; but it certainly is true that in the present ill estate of human life the want of good stomach, of firm nerve, of patience and endurance, which belong to health, fill thousands of households with quarrels, and moroseness, and complaints, and unhappiness—and when the family is sour, human life itself cannot be sweet. Much of the power of men to produce happiness depends, not, as you say, upon grace, but upon their disposition; and their disposition depends upon their health. A man that is robust and hardy, naturally tends to carry cheer wherever he goes, and to be forbearing toward others. Patience belongs to robustness. On the other hand, sickness ministers to sensibility; and when a man is sick, especially in our time, when sickness almost always takes on the form of nervousness, he is sheeted, as it were, with nerve from head to foot; and everything torments him, and he is a torment to everybody else.

4. The relation of health to gracious Christian affections, is most intimate and important. Many of the temptations which beat upon men are those which come from morbid conditions, and would be cured by simple health. Healthy men oftentimes are quite ignorant of the difficulties of their weaker brethren, whose weakness is in their stomach and body primarily. What are called spiritual throes, are to the very last degree natural throes, although they take on spiritual forms outwardly. There is not a pastor that has had wide experience in dealing with persons afflicted with morbid states of mind, who does not know that multitudes and multitudes of the cases that come to him to be treated spiritually, he must treat as a physician and physiologist, and not as an ethical and moral teacher; because many of the difficulties that are supposed to be spiritual, are purely physical. Many of the fundamental Christian virtues—gentleness, patience, contentment, hope, cheerfulness, courage, are so largely dependent on health, that in all but exceptionable cases they are not to be looked for in the unhealthy. Now and then we find a bedridden person that maintains these virtues. Such persons are rare exceptions. They are called saints because they are so rare. But those who minister to the sick, know that they are almost universally deficient in these virtues, in consequence of their physical condition.

The doubts and the fears, the longings without attainment, the unrest in its many forms, of men that are pursuing, or aiming at, a Christian life, are symptomatic of unhealth merely. Good occupation—not too much of it, and yet enough; regularity of physical habits, proper diet, and a wise observance of the laws of sleep and out-of-door exercise, are direct and very efficient means of grace. Prayer, meditation, singing, social religious meetings, activity in doing good to others—these all are eminent means of grace, and are to be observed by all with thanksgiving and with assiduous fidelity; but horseback riding, gymnastic exercises, walking, climbing, boating—these, too, may be means of grace: they may not be; but they may be, if they are properly used. They give health, and health gives an easy performance to very many of the Christian duties and the Christian graces. There is many and many a man that by the help of the Bible and the saddle has gone to heaven with comparative ease, who would not have gone there very easily by the help of either alone! It is taking care of the inward life by spiritual instrumentalities, and taking care of the outward life by physical instrumentalities, that is to make the whole man, and the whole man's life.

I know that there are a great many who feel a repugnance to any such teaching as this, as if it detracted something from religion; as if the grace of God were sufficient to overmatch all mere physical causation. When God is pleased to work miracles, there is nothing that it is not perfectly easy for him to do; but as he is not pleased to work miracles except under extraordinary and emergent circumstances, we are always to judge of what is divinely wise and proper by the average and ordinary course of God in his providence, and in nature; and it is very certain that so far as the development of moral character is concerned, God is accustomed to use a healthy condition of the body for the development of sound morality and virtue, and true spiritual thrift. In my own experience, the cases that I have most despaired of among those who have come to me for spiritual help, have been persons that were nervinely sick. I could do them no good, because I could not reach the conditions of their body.

If a man beset with manifold temptations comes to me for relief, and he will not sleep more than five hours in twenty-four when he should sleep eight hours, what can I do for him? Hymns will not cure him. Neither will texts nor sermons. If a person will drink green tea, which is like the quintessence of a thousand needle-points in its effects on a man's nerves, what is the use of his coming to me with complaints about blue devils? They are not blue devils; they are *green* devils! If a man gorges and oppresses his stomach, and so overlays the keys of life—for the keys of life are located in the stomach, as the keys of the piano and the organ are located in their appropriate places in those instruments—and he comes to me for deliverance from temptations, or for the removal of obscurities that stand between his soul and God, unless I can have control of that man's habits of eating, what can I do for him? A minister has not power to follow on after a man's physical indulgence almost [illegible] And you may go from drink at every one of the myriad grog-shops which you pass on the way, and you shall not drink one drop of pure liquor! I understand the exquisite irony of the plea that was made during the Maine Law agitation, that we ought not to run a crusade against liquor, but that we ought to run a crusade against drunkenness by introducing pure liquors, when it was well understood that a man might ransack the world, almost, and not find such a thing as pure liquor, and that if the day of temperance was adjourned until the time when poisoned liquors should be discarded, and pure liquors should be introduced, it would be almost indefinitely adjourned.

I may in this connection speak of one or two solid stimulants that are working wide mischief. You may not be aware to what an appalling extent opium is being used in our cities and larger towns. I shudder at the thought of it. I am informed by druggists that none but themselves and physicians have any suspicion of the amount of this article that is consumed as a stimulant or as a pleasure-bearing drug. It may yield a brief pleasure, but that pleasure is inevitably followed by long-continued and infernal suffering. When a person has once commenced the habit of opium-eating, his life is as good as ended. Reformation may take place in the case of one out of a million such persons—but only that!

Closely connected with this is the almost universal habit of employing tobacco, which I regard as second only to opium in its disastrous effects. I do not propose to join in the random denunciations that have been heaped upon the pipe, the segar, or tobacco, as an article for chewing or snuffing: I shall speak of tobacco in its relations to health; and I express my conviction, which grows every year, when I say, not only that it is a cause of very wide-spread sickness, but that it is jackal to the lion—that it lays the foundation for intemperance. The use of tobacco is one of those elementary forms of intemperance which open the door for its more permanent and dreadful forms. I hardly know how to account for that insane infatuation which exists among our youth in this matter. It seems as though with boys of twelve or fifteen years of age, all considerations of virtue, all thoughts of family name, all examples of those most revered and loved, and all warnings against the destruction of health, were as mere straws against the rushing tide of temptation to learn how to use tobacco. This temptation among them is more potent, almost, than all other things combined. Where parents use it, I do not know how their children can very well escape. I know parents say that they have found out the evil of the use of tobacco, and that they do not mean that their children shall use it; but their children usually tell them that they mean to find out the evil of it, too. But where parents do not use it, where for generations it has not been used in the family, why the habit of using it should break out, I cannot understand; but so it is. And I would say to every young man in my congregation in whom this habit is yet light, and who believes that he can break it off if he has a mind to, "By all means have a mind to." You may not find it as easy as you think, to break it off; but if you let it go on, you will soon find it to be almost infrangible. Although some men, after they have become settled in life, have such a moderation in their indulgence of the use of tobacco that they can be addicted to it, and yet maintain health and industry and good habits, it does not alter the fact that where there is one man that can do this, there are ten men that cannot.

3. I may mention the indulgence of the passional appetites, also, as a very alarming and wide-spread cause of unhealth. Although this is an evil that requires to be dealt with delicately, yet it is one that should be dealt with, certainly and firmly. It is not possible within the bounds of so brief a notice as must be given to it here, to do more than simply mention it. The excitements of life, the various stimulants which are brought to bear upon men, the morbidity of the human system itself, together with the many salacious influences in which society abounds, are leading thousands and thousands of the young every year into those steps of weakness, into those incipient stages of disease, which will inevitably cause their sun to go down at midday. They never will see half their days!

We must mention next, as the cause of injury to the health of the community, all influences which tend to exhaust the nervous system. Among those influences is the excitement of city life. If there were such a thing as arbitrary power, I should be in favor of having a registration of the people in the city, and having all those who are nervous turned out into the country. It ought to be against the law for nervous people to go into the city. They are ground to powder here. The bustle of the street, the ceaseless thunder of vehicles, the rush to and fro of multitudes of people, is more than many can bear. It keeps, night and day, a fire upon the nerves of many men. The pressure of competition grinds men to a very edge, and kills them. Men of a nervous temperament, without great power of endurance, coming to the city, find the conditions of success to be eternal industry and eternal thought. There are ten men that can succeed in the country, where there is one that can succeed in the city. I do not think that statistics would show any such proportion of failures among men doing business in the country that they do among men doing business in the city. They show that here ninety-five per cent. of business men fail once in their life. The conditions of city life are such that men never do succeed directly—that they succeed only by long painstaking and severe industry. And there are many men that cannot bear this competition—this incessant drive. It is unendurable to them.

I dread nothing more than to hear young men saying, "I am going to the city." If, as they often do when I am traveling about the country, they ask me what chances there are for a lawyer in the city, I say, "Just the chance that a fly has on a spider's web; go down and be eaten up!" If they ask me what chances there are for a mechanic in the city, I say, "Good! good! There Death carries on a wholesale and retail business! The mechanic art flourishes finely! Coffin-making is admirable! Men are dying ten times as fast as anywhere else!" If a man's bones are made of flint, if his muscles are made of leather; if he can work sixteen or eighteen hours a day and not wink, and then sleep scarcely winking—if, in other words, he is built for mere toughness, then he can go into the city, and go through the ordeal which business men and professional men are obliged to go through who succeed. The conditions of city life may be made healthy, so far as the physical constitution is concerned; but there is connected with the business of the city so much competition, so much rivalry, so much necessity for industry, that I think it is a perpetual, chronic, wholesale violation of natural law.

Excessive occupation, then, is another of the undermining causes that work constantly at men's health. If I had had time, before coming here, to have counted up the number of men of my acquaintance that during my brief stay here, of upwards of thirteen years—and it is with wonder that I say that I have been here even as long as that. Why, I am becoming patriarchal! It is a great while, looking one way—if I had had time, I say, to have counted up the number of men of my acquaintance that, during this brief period, I have seen broken down, driven into the lunatic asylum, driven into the hospital, or driven into the grave, by the mere effect of exhaustion, of overtaxation, of incessant labor, I think it would have been one of the most instructive statistical tabulations that could be made. And men are being destroyed by these causes all the time. Even of men that are successful, a large per cent. are destroyed. If I should say that of such men, through insanity, through idiocy, as a result of the softening of the brain, through paralysis, or through nervous exhaustion—a general name for innumerable forms of destruction of the nerves—if I should say that of such men, through these causes, fifty per cent. are destroyed, I should scarcely exceed the bounds of moderation!

As growing out of these, I must also mention what may seem to some to be a matter of little or no importance, but which is a matter of the highest importance—namely, the fact that in the industries of life men are cheated and mulcted in respect to amusement, exercise, and wholesome sleep. Merchants, business men, lawyers, ministers, all sorts of toiling and laboring men, have, in the first place, too little relaxation. We are like a violin going from one concert to another all day long without once being unstrung. We are for ever at concert pitch. It is a fact growing, if not out of city life, then out of our American character, that the intensity of our business takes away our relaxation and enjoyment. It takes the health out of the little relaxation and enjoyment which we have. Our very amusements are grim. Men go to amusements on purpose; and it is only another way of seeking business. They mechanically and consciously amuse themselves, instead of falling into amusement naturally and without thought. Laughing, singing, cheer, buoyancy—these, and the various other means by which men rest themselves without volition, are almost unknown to us. We are a world too sober. We are a world too unlaughing. We do not romp enough with our children. We are not children enough ourselves. And we are bringing our children up to be worse than we are in these respects.

A girl is not allowed to be a girl after she is ten years old. If you treat her as if she was one, she will ask you what you mean. If she starts to run across the street, she is brought back to the nursery to listen to a lecture on the proprieties of womanhood. Now it is time that a girl ought to be nothing but a girl till she is seventeen. Of course there are proprieties belonging to her sex which it is fitting that she should observe; but it seems to me that, aside from these, she ought to have the utmost latitude. She ought to be encouraged to be much out of doors, to run, to exercise in all those ways which are calculated to develop the physical frame. What is true of boys in the matter of bodily exercise, and that women should be. It is vastly more [illegible] should be. Man votes, and writes, and does business, but woman is the mother and teacher of the world; and anything that deteriorates or adulterates woman, is a comprehensive form of plague on human life itself. Health among women is a thing that every man who is wise and considerate for his race, should most earnestly desire and seek.

We almost entirely disuse out-of-door exercise. There are here and there men found wise enough to take a portion of every day for some form of exercise—to live for hours in the open air every day. The very sun itself is doctor. I think you might dispense with half your doctors, if you would only consult Doctor Sun more, and be more under the treatment of those great hydropathic doctors, the clouds! To be in the rain will do you good, if you only keep stirring. To be much in the open air every day, rain or shine, summer or winter, I consider one of the indispensable conditions of general health.

Now you have money enough to afford to keep a horse. Why, you are worth two hundred thousand dollars, and you cannot keep a horse because you are so anxious to be worth three hundred thousand! Being worth three hundred thousand, you are so anxious to be worth four hundred thousand, that you cannot spend half an hour a day to ride with your family. Perhaps you do not like to be with your family anyhow! Well, ride alone! *ride!*

Another thing which is important to health is the use of water. A familiar acquaintance with good water I think is an indispensable element of virtue. Fresh water, and enough of it, should be employed by every one who desires health. Utterly to bathe one's self daily I think materially stands connected with health, as health does with moral or spiritual training.

One thing more which is important to health is a proper amount of sleep. Men vary with regard to the need of sleep. A nervous man can get along, perhaps, with from five to six hours' sleep, while perhaps a phlegmatic man requires to sleep from eight to nine hours. The amount of sleep which a man requires depends upon his temperament. It seems strange to some that the most active men sleep the least. Men that work fastest sleep fastest. A nervous man does everything quick: he sees quick, and hears quick, and steps quick, and works quick, and sleeps quick. He does twice as much in an hour as a phlegmatic man, and he only requires half the time in which to do up his sleep-work that the phlegmatic man does. Every man ought, from his own experience, or from the advice of a physician—one that knows something—to determine what amount of sleep he needs, and then take that amount. He that steals necessary sleep from the night, steals from the Lord. He commits a theft for which God will visit him with punishment in the shape of suffering and premature age.

I am to speak, next and lastly, of some of the methods by which these evils may be remedied. And let me say, here, that while our Young Men's Christian Associations do well to organize themselves for mutual watch and care, while they do well to minister to the sick, while they do well to encourage debate and reading, while they do well to distribute tracts and religious books, yet nothing comes more properly within the sphere of Christian activity, than the application of causes of physical health in the community. I commend this work to the attention of Christian young men.

1. We must promote the study of the human system. We must diffuse knowledge on the subject of human physiology. We are to diffuse a knowledge of Christ as the Savior of the world, and of his teachings; but we are also, as being intimately connected with this, to diffuse a knowledge of the structure of the human body, of its organs, of their functions, and of the laws of health, which is a part of evangelization. Thousands of men come to the city who have never learned one syllable of the catechism of health. Although as a general thing catechisms have never occupied a very high place in my esteem, yet there are some sorts of catechisms of which I decidedly approve. Dr. Spurzheim's work on health is one of the best catechisms in the world. Although it does not treat directly of grace, yet indirectly it does; and I think it might well be republished. Mr. Combe's book on the Constitution of Man is a book that I think ought to be in every man's house. Every young man ought to read it. And there are various other works of more recent origin that treat of the laws of health and the conditions of life, which Young Men's Christian Associations ought to take an interest in, and ought to see colportered through the whole land.

2. We ought also to procure and spread information respecting the various causes of sickness and weakness which are prevalent. If it is well for young men to band together, and, through public sentiment and law, suppress grog-shops and gambling-dens, is it not better still for them to search out the mischiefs which are ministering to unhealth, and remedy them? To build sewers through the streets of the city is in one sense to preach the Gospel. That is to say, whatever elevates the condition of men physically, whatever makes them live in better houses; whatever makes them wear better clothing; whatever brings them out of darkness—in which there is always temptation; whatever redeems them from overwork or from laziness; whatever in any way improves the human system—whatever does any of these things, is preparing the way for the Gospel. If general health is not religion, if it is not Christ, it is John Baptist; it goes before him.

3. The inspiration and encouragement of sanitary reforms, therefore, should be a part of the object of Young Men's Christian Associations. I would not for the world be supposed to discountenance the things which they do; but there is a spirit of conscientious purism which leads them to suppose that it is out of their sphere to give their attention to these reforms. But so far from its being out of their sphere, it is directly in their sphere. Means for promoting health have as direct a bearing upon the final Christianization of the community as has the preaching of the Gospel itself. The creation of a public sentiment in favor of right habits with regard to air, water, food, exercise, and sleep, is a fit object for the aim of every Young Men's Christian Association; for air, water, food, exercise, and sleep are the foundations on which God builds sound and healthy men. If you want to know what are the elements in which reside the secrets of happy physical life, I say, "Air, water, food, exercise, and sleep—these are they."

4. It is fit and proper that there should be developed—under no care better than theirs who are the young men of the community—a system of amusements, physical exercises, open to the greatest number, and free from temptations, which shall contribute to the bodily health of men. Any man that has followed a professional life in the city, knows that nothing is so difficult to obtain as healthful exercise. If it were not that I am so much of the time riding through the land in the cars, and that from time to time I come back refreshed and invigorated by various public ministrations, I know not what I should do. I could not endure anything like the amount of labor which I now perform, if I were situated as are many less fortunate pastors, who are tied at home, and worn down, not alone by study, but by that which is more exhausting than study—sympathy. Christ perceived that virtue had gone out of him when his garment was touched; and what must be the loss of virtue from a man when the soul itself becomes a garment in which he is clothed, and he is constantly in the midst of men that are in trouble? I can prepare ten sermons easier than I can make one visit to a person in distress. Such a visit of one hour is more exhaustive than the uninterrupted study of ten hours. Preaching is play to me. I always feel better after having preached. If I am sick, I am always well if I can preach. Preaching is no work, no labor. It is soul contact that is work and labor.

And in the city, what chance has a physician, under ordinary circumstances, of obtaining the exercise he needs, unless he is sufficiently endowed with this world's goods to be enabled to keep a horse—which is a very costly luxury, in various ways? He can walk on the pavement, thinking, "I am walking for health," and that will defeat it. If he undertakes to go to the country, his time is up before he gets there, and he has to turn round and come back. He hears no singing birds, and he sees no clouds—for we live between long vertical walls, so that when we look up we only see the zenith, and we know nothing of the ten thousand frescoes which God paints on the horizon in the morning and at evening.

Billiards afford women and men a very gentle excitement and exercise; but a man is a gambler if he goes into a billiard-room! What kind of a reception would I meet with here on Sunday, if it was known that on Thursday I prepared myself for the duties of Sunday by going to a billiard-room?

Playing at ten-pins is one of the most admirable means of physical development, but where can a young man go to participate in this game without being in danger of being more contaminated in his morals than he is benefited in his health? Who are they who keep the places where facilities for engaging in such exercise are afforded? I would not be harsh in my judgment of these men. I would fain hope that they are endeavoring to obtain an honest livelihood. But it is well known that it is not without the greatest danger that a young man can go to avail himself of the benefits of this harmless recreation, where he enters the bowling saloon by the bar, and goes out by the bar. Whatever may be the effect upon him of rolling ten-pins, the devil rolls him down toward perdition!

If a professional man would learn fencing, or wrestling, or boxing, merely for the sake of developing his muscles, in short, if he would engage in any physical exercise that carries with it excitement, enjoyment, social pleasure, where is there a place that he can go and do it, within the bounds of these two great cities, without exposing himself to the most demoralizing influences? I do not know of one. We are pent up. We cannot take the exercise we need on our own ground. We are fortunate if we have room enough to build a house like Jacob's ladder, with its foot on the earth, and its top in the heavens, from which our household angels go up speedily! We are fenced out from every manly exercise. I would fain boat, but what chance has a man at boating in the strong tide of the East river? I tried it one day, when I first came here, and it took me three hours to come from the Navy Yard here! I found it unprofitable, and abandoned it. Besides, a man that practiced boating here, would need to make his will every time he went out, in view of the dangers to which he would be exposed, in the midst of the multitude of vessels by which the river is constantly covered!

Men need some cheerful exercises in which they can engage during those leisure half hours, or quarter hours, which occur in every man's day. Now to whom shall we look for the organization of such exercises? I think we have a right to look to Christian young men for it. Christian young men, God calls you to be pioneers in this thing. If you would do a work that is original, and civilizing, and Christianizing, do you rear up a system of physical exercises where a man can gain health, or maintain it, without losing his morals or his reputation. Give the widest dissemination to the Gospel, but let there be associated with it abundant elements of physical health. I think a place where a man can play at billiards, roll the ball, and engage in all sorts of gymnastic exercises, would be, if not a direct preaching of the Gospel, yet an auxiliary to the preaching of the Gospel.

I therefore hail the annunciation that has been made to me—I trust correctly—that there is in contemplation a movement for the establishment in this city of just such a system of exercises as I have been describing, under the auspices of the Brooklyn Young Men's Christian Association. I would give it not only countenance, but personal support. I commend it to the sympathy of every Christian man—of every man who is rearing up a family of children. Oh, when we begin to have children growing up and taking hold of life, how differently we view things from what we did before we had any such responsibility! The thought as to what is to become of our children, makes us wise men. And to every man that has a household coming up, and values his own health or the health of his children, I commend this subject of the health of men in our towns and cities. Help these young men that mean to help themselves. Give them liberally the means to institute a gymnasium with such a system of exercises that you, and I, and ours, may go there without peril and without blame, and come away robust, elastic, enduring—in short, healthy.

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* Preached at Plymouth church, Brooklyn, Sunday evening, May 6, 1860. Reported for *The Independent* by T. J. Ellinwood.

Anniversaries.

AMERICAN HOME MISSIONARY SOCIETY.

THE thirty-fourth anniversary was held at the Church of the Puritans on Wednesday evening.

Rev. Absalom Peters, D.D., Vice-President, in the chair.

The reports of the Society show that during the year 48 houses of worship have been completed, 65 repaired, and 58 others are in process of erection. One hundred and twelve young men, in connection with the missionary churches, are in preparation for the Gospel ministry. Sixty missionaries report revivals in their churches, and 416 missionaries, 2,838 hopeful conversions. The additions to the churches, as nearly as can be ascertained, have been 6,287, viz.: 3,681 on profession, and 2,606 by letter. Receipts of the year, $185,216 17; Expenditures, $192,737 69—leaving $15,423 40 still due to missionaries for labor performed, toward canceling which, and meeting further claims on commissions daily becoming due, amounting in all to $87,174 83, the balance in the treasury is but $21 43.

The number of ministers of the Gospel in the service of the Society, in twenty-two different states and territories, has been 1,107. Of the whole number, 604 have been the pastors or stated supplies of single congregations, 347 have ministered to two or three congregations each, and 156 have extended their labors over still wider fields. Nine missionaries have preached to congregations of colored people, and forty-one in foreign languages—twenty to Welsh, and sixteen to German congregations, and five to congregations of Hollanders, Norwegians, Swedes, and Frenchmen. The number of congregations and missionary stations supplied, in whole or in part, is 2,175. The aggregate of ministerial labor performed is equal to 868 years. The number of pupils in Sabbath-schools is 72,200. Sixty-seven churches have been organized by the missionaries during the year, and twenty-eight have become self-supporting.

The number of missionaries exceeds that of the last year by 53, and of any preceding year by 39; and the increase has been almost wholly in the Western states and territories. Fifty-eight more years of labor have been performed than in the year last reported, fifty more congregations have enjoyed the preaching of the Gospel, and 2,990 more children have been instructed in Sabbath-schools.

The receipts of the year were less by $2,928, caused by a diminution of $8,491 in the amount of legacies, the general contributions being larger than ever before.

The meeting was addressed by Rev. Thos. S. Hastings of this city, Rev. Jacob M. Manning of Boston, and Rev. Rufus W. Clark of Brooklyn.

THE ANNUAL COLLATION
OF THE
AMERICAN CONGREGATIONAL UNION.

Music, Flowers, Speeches, and Supper.

THE Collation of the American Congregational Union drew together the usual brilliant assembly which annually convenes for this festivity. The Collation—now growing time-honored by eight years' usage—is one of the most attractive features of Anniversary week; affording the only occasion for a social reunion of persons belonging to all religious denominations, and uniting the four-fold attractions of music, flowers, speeches, and supper.

At half-past five o'clock on Thursday afternoon, the stairway to the City Assembly Rooms was crowded with an eager throng of ladies and gentlemen who had procured tickets in advance, and who, to secure good seats, had arrived before the opening of the hall. Every lady, on entering the doorway, was presented with a bouquet fresh from the green-house of Mr. James Park of Brooklyn. We doubt if so large an order for flowers (numbering twelve hundred choice bouquets) was ever before so satisfactorily filled in this city. On former occasions, great difficulty had been experienced not only in procuring the needed supply of flowers at so early a day in the season, but in furnishing them in presentable condition, neither withered nor crushed. Mr. Park, who undertook the task this year, accomplished it so successfully as to win for himself the public compliments of several of the speakers on the platform.

The instrumental music of the occasion was furnished by Dodworth's band; the vocal, by the audience, who united in singing a selection of hymns from the Plymouth Collection, printed in pamphlet-form for this purpose, and distributed among the congregation.

Speech of Dr. Thompson.

Dr. J. P. Thompson, in calling the meeting to order, said:

As Chairman of the Committee of Arrangements, on the part of the Trustees of the American Congregational Union, it becomes my pleasant duty once more to welcome you to these festivities. I will briefly announce the programme for the evening. The intellectual arrangements will speak for themselves. I do not feel at liberty to anticipate by announcing in particular the names of the speakers, for the reason that a gentleman of the Episcopal Church, widely and eminently known, kindly consented to speak on the condition that his name should not be announced; and as he this morning proved himself to be an Episcopalian because he was a Puritan, and proved himself to be equal to any emergency, I am afraid that if the condition should be violated, he would insist upon the forfeit, and refuse to speak. Therefore, I decline to announce his name. And, because it would be invidious toward him, I also decline to announce the names of those eminent gentlemen of the Baptist and Presbyterian Churches who are to address you. I will add, however, that you will not realize how much these intellectual arrangements are worth till we bring out before you the tallest man in this assembly. We had a tall man in our meeting yesterday morning, who did himself and his cause ample justice; but there is a man here who is some two inches higher than he; and to-night we may fitly say, "Oh, Daniel, servant of the Most High, how did the Lord deliver thee out of the den of lions?" The floral distribution has been made, I trust, to the satisfaction of the ladies. The Committee of Arrangements present their acknowledgments to Mr. James Park, a florist of Brooklyn, for the successful manner in which he has fulfilled his engagement. At about half-past nine o'clock, when the addresses of the evening shall have been concluded, the collation will be served; and I wish to state in advance that ample provision has been made for all the guests. To insure a comfortable serving, it is particularly requested that the aisles shall be left free for the waiters to pass up and down, and that every person shall remain seated, to be served by the waiters only. The collation will be served, as on the last occasion, through the medium of cornucopias and dishes of ice-cream. And, according to an illustrious precedent, I declare emphatically that this meeting must proceed according to the programme; and that if anybody insists upon going contrary to it, a vote of adjournment will be instantly passed. (Laughter.) I have only to add that one who has often stirred us on occasions like this with his felicitous eloquence, will lend dignity and grace to this occasion by occupying the Chair, Rev. Dr. Budington, by invitation, will preside for the evening. (Applause.)

Opening Speech by Rev. Dr. Budington.

Ladies and Gentlemen: It becomes my duty, made such by the position I occupy to-night, standing here in the name of the Trustees of the American Congregational Union, to bid you all a heart-felt welcome. The Trustees have striven, by the arrangements of the evening,—availing themselves of the lessons of the experience of past years,—to consult the comfort of each one of their guests, and thus to testify their pleasure in welcoming you all to this reception. Having been occupied, during the sessions of the past year, in the discharge of a solemn trust committed to them by benefactors in our several churches, sympathizing with the wants of our infant and struggling churches, rejoicing with them in the moment of their triumph, rejoicing especially to be the medium through which vital, electric currents of sympathy have passed from the Eastern and stronger churches to the Western and weaker ones, they rejoice to-night to lay aside and forget their official cares and relations, and, in the simple recognition of a common brotherhood, to bid you all welcome upon this broad platform of Congregationalism. We welcome those who come to us from Maine, the most eastern and the earliest star of our united confederacy to lift its light over the shores of the Atlantic; those who come to us from Connecticut, the mother of colonies and institutions; those who come to us from the Dan and the Beersheba of our infant Israel in New England. And no less do we welcome those of our brethren who come to us from the West, who in the spirit of the fathers have been verifying the ancient patterns and maps; who have carried Connecticut across the continent to the Pacific; who have drawn not imaginary lines over untracked, unsurveyed wildernesses, but lines of light; who have established churches, and schools, and colleges, from ocean to ocean. (Applause.) Welcome all, to-night, from the East to the West: welcome for the fathers' sakes; welcome for your own sakes; welcome for our children's sakes! And, most of all, welcome, ye mothers and sisters, who make our festival a floral one! And I should do injustice to my feelings, and to the spirit of this occasion, if I did not, with emphasis, welcome those who come to us from other Christian denominations, and express their sympathy with us in the common work which we have to do for the Master. I need not remind you, my friends, of the purpose for which we are assembled. It is social, fraternal, festive. It beats at our hearts; it flashes from our eyes. We are here in the recognition of the great principles of our order—the independence of the local church, and the sacredness of the private conscience. Upon these two poles—freedom and fellowship—revolves the entire ecclesiastical system of our fathers, which we love. We come to recognize how much we have, in the midst of our large and manifold liberties, that is common, and how we can spend a night together in the interchanges of Christian love, and feel that we are hemmed in by no contracted bounds—that our sympathies are flowing out even to the utmost limits of the Church universal. Did we seek a warrant for such a gathering as this, I think we might find it in the Agapé of the early Christian churches, by which they sought to express the yearning of their infant fellowship, by which they antedated the very method in which this festival has arisen among us. It is our seventh anniversary. Lo! all unconsciously to ourselves, it has grown into an institution. Imposed upon us by no authority, but growing up from the very consent of according spirits, it has wrought itself into the affections of thousands. And I apprehend that it was precisely thus that the Agapé of old originated in the early Church. My friends, let us cherish this institution as the offspring of our fellowship, proving to ourselves that the sweetest and best fellowship is possible in the very bosom of the largest ecclesiastical and personal freedom. If we needed a warrant for such a gathering based on any other ground, we might find it in the sacred objects for which we are convened. Emphatically is charity the bond of our perfectness. We are engaged in a great and glorious undertaking. It is nothing less than the following of our brethren over this broad continent, wherever they go, to set up institutions of Christ and of the fathers. Let us strive, to-night, to express the

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* An allusion to Rev. Daniel Worth, recently from North Carolina.

fulness of Christian sympathy with each other and with all those for whom we pray and for whom we are making contributions. Especially, let us express our Christian fellowship with our less prosperous brethren, who rejoice to find themselves strong in our strength, and hopeful in our hopefulness. Peradventure, it will aid them, and give them to feel that more are for them than are against them, in their great battles against fearful odds. But while we are thus true to our own brethren, as we are taught to be by nature and by grace, I hardly need say that we come here to effect no sectarian objects. We are here simply as American Christians. We are here as children in the faith, and as children by the blood of the men who fought the battles of freedom, and framed the Constitution of our country, in earlier times. We are here to give the heart and the hand to every laborer who is abroad to honor Christ, and to bless mankind. We expect no sentiment to be cheered, we expect no sentiment to be uttered, which our honored guests on this platform cannot cheer and utter as heartily as ourselves. If there ever was a time in our country when it became us to forget party, to forget the shiboleths of sectarianism, that time is now, in the fullness of our fellowship with every Christian body that is striving to disseminate and to deepen pure religion in the hearts of our people; to conserve the purity of the ballot-box—the great palladium of our rights; and to make our halls of legislation, municipal, state, and national, to be occupied by honest, patriotic, God-fearing men—men above the venal and mean vices that have entombed the republics of olden times, and that are threatening to entomb ours. Yes, brethren, we have only one object, to-night; it is to re-enforce our common Christianity; it is to honor our Christian patriotism. To this we invite you, and in this we ask you, as our guests, to take part. And, first of all, it is my privilege to call upon a representative of that body of Christians who are bound to us by kindred ties of faith and blood, and with whom Congregationalists have been united from the first, and will be united to the end of time. I am thankful to recognize in the representative who comes to us from the Presbyterian Church, not merely a Presbyterian, but one who knows how to connect with the purest fidelity to the church of his ordination vows, the largest sympathy for the Church universal, whose very name is an emblem of the catholicity of his nature. I introduce to you Rev. Dr. Asa D. Smith of this city. (Applause.)

Speech of Rev. Asa D. Smith, D.D.

I did not know until I came here, at what particular point in the course of the exercises I should be called upon to make such remarks as I might have to offer; and the query starts now in my mind why you should call upon me in advance of all others. Shall I refer it to your sovereignty, sir? I acknowledge that here, and rejoice in it, though I believe in the higher law above all human sovereignty. (Applause.) To what shall I refer it? The expression I have just quoted has been somewhat differently understood in different quarters, and I shall take the liberty of making this explication of the act you have performed in calling upon me to take the platform at this time: It is, sir, that you recognize in that expression, in the import of it as it is understood by the body which I represent, what is most charitable, most manly, most Christian; and I am called here to have such an exegesis from an authority so benign and commanding, and a presence so imposing. When my excellent friend who preaches the Gospel in a large stone edifice away up on the Bloomingdale road, just about where the Sixth avenue comes in, asked me to make a few remarks on this occasion, he gave me to understand, by some of those pet hints which he knows how to throw out, that we should undoubtedly have a good time here this evening; and he gave me a slight intimation of some of the main features of the entertainment. I gathered from what he told me, and from other sources, that this occasion, while its roots would run back far into the past, would cast forward a pleasing shadow, also, far into the future. I understood that the Roundheads—the Captain Standishes and the Cotton Mathers—would be here in great force, in modern costume; and I was glad to learn that the wives and daughters of these old Puritans would also be here. I said to myself, "As I cast my eye over the assembly, I shall recognize, somewhere, Rose Standish, and Priscilla, the beautiful Puritan maiden;" and I shall look for them this evening, I think, not in vain. (Applause.) I rejoice, sir, that we gather together under such auspices; that we gather together with such purposes; that we thus link the past with the present. And I was particularly gratified to learn that in addition to the other arrangements, through the munificence of a Brooklyn florist, all the fair ladies here were to be presented, on entering the room, with a beautiful bouquet; and I thought how appropriate it would be. I said to myself, "That will remind us of Aaron's rod, streng and beautiful." It is a good thing to think of Puritanism, as we may, as a thing of strength; and also to think of it, as we are thinking of it this evening, as a thing of beauty. Strength and beauty were twin-born in God's plan. and when the Puritan character shall culminate in its highest perfection, we shall find throned upon it, each in its perfection, strength and beauty. (Applause.) Sir, I am glad of this collation for several reasons, which I will give very briefly—for I remember that brevity is the soul of wit; and I am afraid it is the only wit I shall display to-night. In the first place, I am glad of it because of the suggestions of gratitude which it brings to our minds. We are apt to forget what these privileges cost. As I came here, my mind was carried back to an interesting period in Puritan history. During the third year, I think, in the history of the Plymouth colony, month after month the hard hand of famine had been pressing upon the colonists. And to their other solicitudes was added anxiety in regard to a vessel coming from the fatherland. At length, after much delay, the vessel landed. How gladly did the colonists welcome the new comers! It is said that the best dish they had was lobster or fish, without any bread or anything save a cup of fair spring water. That was all the collation they could offer them. But how different is the collation to which we have been invited this evening! In a letter that came by this same vessel, occurred, substantially, this sentence: "It is not hard that you are the instruments of God to break the ice for those who shall come after with less difficulty; for the honor shall be yours to the end of the world." And, as I look on this beautiful edifice, upon this large gathering, upon these glowing lights, upon this floral exhibition, and upon the various provisions made for our entertainment, I feel like first blessing the God of the Pilgrims, and then blessing their memory anew. (Applause.) I am also glad of this collation, sir, on account of its exemplification of that social principle which binds all nations and kindreds together as with a golden cord, and which shall make the whole world one great family. God designed that the social element should be a great power in the church. Its influence was feared, and it was almost discarded, by the middle ages; but it has been the wisdom and glory of subsequent ages to make a better use of it. I do not refer merely to the social intercourse of Christians in the formalities of worship; I refer to their social intercourse at informal gatherings, where there is less restraint; where heart may gush out to heart; where there may be a free interchange of thought and feeling. I believe it would be productive of great good to our individual churches, if there were within their precincts more frequent gatherings, answering in their general character to this. But, sir, I have another view of the social bearing of this occasion. Different denominations are represented here; and I rejoice that it is so. There are, I suppose there must be for a long time, and I am inclined to think there will be even in the millennium, these denominational distinctions. But be that as it may, for the present we have them, and the question is, How shall we keep them in proper regulation? There is danger of our not distinguishing between the great facts of our faith, and our philosophies in reference to those facts. We learn from children, sometimes. A child—a little prattler—of my acquaintance, was standing by the window, and looking out at the new moon sailing through the ocean above in cloudless majesty; when it was asked by a friend, "Who made that moon?" The child had theology enough to answer the question, and it said at once, simply and prettily, "God made it." Then followed the question, "How did he make it?" Oh, that unlucky "how," which plunged the little one into the depths of philosophy—into the abyss of cosmogony—into the mazes of cosmology! But what did the little one do? Without faltering for a single instant, it said, "He made it with a knife." Well, I pondered upon it, and said to myself, "After all, have any of our philosophers come much nearer to the fact than that?" (Laughter.) We have various religious theories about which we speculate a great deal, but which we can hardly understand, and which, when brought to a point, amount to about as much as this: Somehow God works with a demiurgic knife. (Laughter.) Let us, then, be one in regard to the great facts of our theology; and in regard to all uncertain theories, let us allow others to differ from us as widely as they please. What if my friend does hold to the emission theory of light, while I hold to the vibration theory? If he is willing to use the light, and rejoice in it, and grow by it, why should I quarrel with him? And so in regard to the facts of our theology; if others are willing to accept and profit by those facts, why should we quarrel with them, even if their philosophies do not agree with ours? Now, on the present occasion, as we come together, as we confer with each other, as we lay heart to heart, as hand grasps hand, as eye looks into eye, we feel more and more that facts are the main thing, and that philosophies are of little importance. Although in minor points of theology some of us differ, yet we feel that we are brethren in Christ, and that we can learn from each other. I rejoice that there are representatives here of various denominations. I was glad to learn that we were to be addressed by a good Baptist, who, I think, is a descendant from Roger Williams; and also by a good Episcopalian, who, with the finest grain of Puritan character, has some of the finest touches of the Cavalier grace. (Applause.) I will only say, in closing, that the more Christians are brought together in the reciprocities of such occasions as this, the more will they be elevated, the more will our Christianity be elevated, the more will the whole race be elevated, and the sooner will come that millennial day when all shall be harmony and peace. (Applause.)

THE CHAIRMAN.—The daily papers inform us that our brethren of Rhode Island have lately been searching for the grave of Roger Williams, and that they have found it. It seems, however, that an apple-tree found it before they did, and that the buried dust of that patriarch had risen, and was diffusing fragrance and blossoms and fruit, in this nineteenth century—two centuries after his entombment. And we accept it as a beautiful emblem that the omnipresent spirit of Roger Williams is among us, and diffusing fragrance and blossoms and fruit in the Church of God. We have an honored son of Roger Williams with us, whose ministrations in Providence, in Boston, in Albany, and in New York, have made the name of Williams dear to Congregationalists as well as Baptists. I introduce to you Rev. Dr. Hague of this city.

Speech of Rev. Dr. Hague.

In accepting the invitation extended to me to participate in these festivities, I was ordered by the master of ceremonies, whose name we always associate with a noble, manly Christian independence, to have no prepared speech. I said to myself, "He expects, of course, an atmosphere that will be inspiring." I at once thought of what Canova said to Bonaparte in Paris, when the Emperor made some little complaint of the work of his chisel, and intimated that his skill seemed to be deteriorating. The artist bowed, and answered, "Oh, for the sun of Italy and its cheering light! The clouds and damp of Paris will not do for me." And as I entered the room, and heard the cheering voice of my brother, and saw what noble sentiments were being uttered and responded to, I thought, "This is the sun of Italy: this is the light and air of heaven itself." (Applause.) I feel at home here, sir. I have been introduced to you as a moral or ecclesiastical descendant of Roger Williams. I honor the name. It gives me joy to commemorate it. But allow me to say that I think Roger Williams has no ecclesiastical descendants in this country. I believe it has been proved that there were those that bore our name in this country before he came here, from whom most of us sprung. But we are all Baptists, we are all Christians, and we glory in this union. I am proud of it; I congratulate you and those here upon it; and I have been proud to speak of it where it has been doubted, and where our Protestantism has been maligned on account of our diversity. While stopping in Rome, some years ago, I chanced to lodge in the library of a Catholic priest. He was a Christian, a scholar, and a gentleman. He often, while conversing with me on the subject of religion, spoke of the dissension which he supposed existed among Protestants of this country, in terms substantially like these: "They are cut up into Baptists, and Presbyterians, and Episcopalians, and Methodists, and bodies of various other names, and are, consequently, in a state of antagonism which cannot but be at war with the spiritual prosperity of any nation." I was glad to be able to correct his mistake, and tell him of the union which exists among the various denominations here. I was proud to be able to say that there was among them more real unity than there was in any department of his own Church, which, though bearing but one name, was split up and rendered discordant by its various orders of priesthood. If I could have told him of a scene like this, and depicted to him what I now see before me, how much more deeply could I have impressed him with the reality of things in America. It becomes us, if we would promote Protestantism, to present an example to the world of true Christian union. I would that through the instrumentality of our Christian associations, the rising spirits of Italy could be led to rally around a banner of union; and while we encourage Young Men's Christian Associations here, let us encourage Young Men's Christian Associations in Milan and Florence, that, uniting together, they may teach those people that a variety of denominations does not of necessity imply antagonism. Sir, there is a real power represented on this platform, which is yet to develop itself. The reference made to Dr. Tyng has led me to think how much real vital energy of Christian love exists where it is little dreamed of. Ten or twelve years ago, I received a letter from Rev. Dr. Wainwright, afterwards bishop of this diocese, in which he stated that he was about to edit a book, entitled "The Lives of Prophets and Apostles," and requested me to furnish the article on the life and character of St. Peter. I accepted the invitation, and the article was written, and published over my own name. Dr. Wainwright subsequently, I said, "Well, Doctor, I must confess I am surprised that you, in your position, should be willing to commit the writing of the article on the life and character of St. Peter, for such a book, to my hands." "Oh," said he, "say not a word—say not a word. I knew what I was about. That was well considered. I wanted a truly catholic article, and I have gotten it; and I thank you for it." Now that that man, who stood as a representative of extreme Churchmanship, should, in the getting up of such a work, commit the writing of the article on the life and character of St. Peter, for such a book, to my hands." "Oh," said he, "say not a word—say not a word. I knew what I was about. That was well considered. I wanted a truly catholic article, and I have gotten it; and I thank you for it." Now that that man, who stood as a representative of extreme Churchmanship, should, in the getting up of such a work, commit the writing of the article on the life and character of St. Peter, for such a book, to my hands, is to me a beautiful illustration of the fact that there is a power in the Church which is yet to develop itself. I have been, as he describes himself to have been, a poor worm of the dust, and have labored in the simple Saxon interpretation of the boys' proverb, "Every man for himself, and the Lord for us all." (Laughter.) I am perfectly willing to stand on that basis, so that they will put in the last of the refrain, and say, "The Lord for us all." I will meet my Congregational brethren, and my Baptist brethren, whether under the shadow of the apple-tree, whose "fruit is sweet to our taste," or on the bank of the river, in which we love to swim, so that the great Lord shall be the Lord of us all. We New England boys, somehow or other, are a sort of amphibious race. We grow up a sort of half snapping-turtle and half fish species. (Laughter.) We are half Congregationalists any way. Our first lesson was to venerate the parish minister. I was early taught to take off my hat to ministers. I never met our worthy parsons without taking off my hat to them with all the grace I could muster. They were venerable men. I do not mean to speak in comparison. (Laughter.) When I call to mind the Boston of my youth, and think of old Dr. Lathrop, Dr. Howard, Dr. Eliot, Dr. Eckley, and such as they, I remember that they were venerable men. They were men of dignity, sir. They wore breeches, and silk stockings, and cocked hats. (Laughter.) And, what is more, I never saw a black cravat on one of them. They had not come to such degeneracy as that. (Laughter.) It is only since we have come to these anti-slavery days that Congregational clergymen have put on these black cravats and slouching hats, and now, really, we have sometimes to get a certificate to tell one of them from a horse-jockey. (Laughter.) I do not mean, sir, in the least degree, to be impertinent. Perhaps the refraction of the rays that come from a circumference so extended as that upon which I am looking, will give a distorted aspect to the immediate objects on which they shine; and it may be that certain characteristics loom up in my mind larger and more important now than they would under other circumstances. They were quiet, sage men. When the eminent Whitfield came to my native town of Newburyport, one of these venerable men was asked what he thought of him. He drew his long pipe, which he was smoking by his fireside, from his mouth, and made three silent puff, puff, puffs in the air, and continued smoking. It was a fair illustration, not of that great preacher, but surely of some other traveling ones who leave not so much behind them as the ashes from the pipe.

And these early Congregational ministers were not only venerable men and men of dignity, but they were learned men. I recollect the case of one of whom I often heard—one of the first ministers of my native town—who was charged with heresy, and examined by the Association of Essex county. They began to interrogate him in their native language, and he answered extemporaneously in Latin. Not daunted, they pursued the colloquy in Latin, and he answered in Greek. A little flustered, some of them pushed him in Greek, and he answered in Hebrew. Rather dumbfounded, two or three of them followed him up in Hebrew, and he gave his last reply in Arabic. They were obliged to confess that they had encountered a heresy that it was beyond the acuteness of even Congregational ministers to find out. (Laughter.) But in our day we are bolder than that: we do not care to shelter ourselves under Latin, or Greek, or Hebrew, or Arabic. We say openly, simply, faithfully, what we think. To do this is what I learned when I was a boy; it is what I have, by God's blessing, taught my boys; and it is what I believe, in God's providence, those boys will carry out to the last. Pray for me and my boys. I ask my brethren and sisters sometimes to drop a little thought of prayer for me and my boys, that God may bless us all. This, as an object, is a blessed object. This very day I chanced to cast my eye on some little scraps which I had written as passages have struck me while reading, and I found among them two sentences from Lord Bacon, which seemed particularly appropriate to such an occasion as this. How beautifully he says: "The fruit of unity in the Church toward those that are within—it is peace which continueth infinite blessings. It establisheth faith, it kindleth charity. The outward peace of the Church distilleth into peace of conscience, and it turneth the labors of writing and reading of controversies in treatises of mortification and devotion." Ah! *there* is a collation where every dish must be said to be more than a dessert for man. He goes on, in another sentence, to say—and I would lift up my poor heart and say it in the very spirit of love, to-night—"God grant that we may contend with other churches, as the vine and the olive, which of us shall bear the first fruit; not as the briar with the thistle, which of us is most unprofitable." May God revive his blessed work in every Congregational church in this land, and in all lands, bringing the children of the fathers into the sanctuaries as princes, for his glory. May he consecrate a new generation of faithful transmitters of his truth to generations to come, that your sons yet unborn may testify that the Lord is gracious, and that there is no unrighteousness in him. (Great applause.)

THE CHAIRMAN.—It is said in one of the books of Scripture that Satan stirred up David to number Israel, and in another book it is said that the Lord instituted this work, which would seem to imply that it is a work good or bad according to the purposes to which it is applied. I am quite sure that the readers of *The Congregational Quarterly* will agree that the statistical editor of that periodical, Brother Quint, is doing a good work in numbering our Israel. Rev. Mr. Quint will now address you.

Speech of Rev. A. H. Quint.

If you knew how many maledictions have been heaped upon me by distressed brethren because I have numbered their children, you would think that Satan, if he did not stir me up to do it, at least had some hand in it. (Laughter.) I have regarded it as an unfortunate circumstance of my life that I ever had anything to do with figures or facts. I am always being twitted on facts, and I shall never be able to cut a figure in the world. (Laughter.) At one of the meetings of our Association, a friend pointed me out to a brother who expressed a desire to see the statistical editor of *The Congregational Quarterly*. On seeing me, the man said, "Why, is that he? I thought he was some little, old, dried-up man." That is the idea people have of anybody who deals in figures; and I caution you against having anything to do with them. (Laughter.) As for myself, I love to preach the Gospel better than I love to use figures. I engaged in the use of them because our brethren were so lazy or so stupid that they did not know who or how many belonged to them. (Laughter.) With regard to denominational peculiarities, I believe they must of necessity exist. You cannot make a good Congregationalist out of a Baptist, or a good Baptist out of a Congregationalist. Not long ago a lady desired to join my church, but wished to be immersed. I asked her if she was a conscientious believer in immersion. She said she was. "Then," said I, "go and join the Baptists. You will never feel at home till you do, and you may as well do it first as last." She followed my advice, and made a capital Baptist. (Laughter.) I am satisfied that there is no use of keeping people out of the denomination to which they are best adapted. This reminds me of a horse an uncle of mine used to have, that was conscientiously addicted to traveling three miles and a half an hour. It made no difference whether the roads were good or bad, or whether it was up hill or down hill, he would go three miles and a half an hour, and no further. I thought I could make him go faster, and, with the consent of my uncle, made the trial. I succeeded in getting the horse into a canter, but at the end of the hour I found that he had gone only three miles and a quarter. (Laughter.) And I think denominations are like that old horse; if you get them out of their gait, you lose a quarter of a mile an hour. (Laughter.) Now I hope we shall have clean denominational lines. When we get into tangling alliances, we get into trouble. We can live more peacefully if we have a fence between us. There never was a house big enough for two families, and there never was a religious system comprehensive enough for two denominations. Every denomination suffers that mixes itself up with other denominations. But at the same time that I would not abolish denominational distinctions, there is a way in which I desire to see all Christians united; and that is by that bond of fellowship, that bond of mutual affinity, which is stronger than any outward bond, and which brings together men from Maine to Michigan. By being united thus, we shall get rid of all heresies, and all disputes. When Christians are assorted, and each one is allied with that denomination to which his nature best adapts him, they can all come together on even terms, and unite harmoniously in the work of evangelizing the world. I am ready, standing on my own ground, to stand by the side of every brother whose heart thrills at the name of Christ, and who is endeavoring to advance the glorious cause of that divine Master. (Applause.)

THE CHAIRMAN.—I have the pleasure of introducing, as the last speaker, one in whom we especially rejoice to-night, as a tie of connection between the churches of Massachusetts and New York. You will be addressed by Rev. Dr. Storrs. (Applause.)

Speech of Rev. Dr. Storrs.

Mr. President: I am sorry to be a barrier between ladies and gentlemen who are here, and that best part of the collation which is yet to come. I will endeavor to make that barrier brief, and to make it a bridge to carry them safe over this certainly not wide chasm. It has not happened to me for several years past to sit upon a platform like this. It perhaps never will happen to me again, except on some occasion of this particular species or family. I have had some experience with disastrous collations such as those to which our brother and father, Dr. Tyng, referred. I have been, as he describes himself to have which it was served. My reading upon the table on semblies, coming in contrast with that which I see before me this evening, have suggested to me this question: Why is it that so numerous and impressive an assembly is gathered here at this time? It is not extraordinary that large numbers of men should be assembled where great principles which concern the spread of the Gospel, or which concern the welfare of humanity, are to be discussed; but we are here for the discussion of no great principles. We are assembled as Christians, for the purpose of social intercourse. We are assembled by the airy and precarious bond of that sympathy which comes from intelligence, from a common faith in Christianity, and from a common interest in whatever concerns the well-being of the church. We are not here as members of any denomination, but as Christian persons, interested in what concerns all Christian bodies. And though I agree entirely, perhaps, in what has been said with regard to the propriety of drawing the lines distinctly between different denominations, as such. Denominations are but means to ends. The Bible itself is a means to an end. It is a mighty lever to lift the world nearer to the throne and the heart of God. The church is a means to an end. Congregationalism is a means to an end; and we are here to-night interested in it as one means out of several to the great end of subjugating our country to the service of God and humanity. We are gathered here from different denominations because we sympathize up to this point with each other, and also, I suppose, because we esteem and revere the fathers of the Puritans who had this as their aim. It is true that we bear the names and the blood of the Puritans; but if we would be worthy descendants of the Puritans, we must do something more than bear their names and blood: we must bring their principles in contact with the evils of our time, as they brought them in contact with the evils of their time. (Applause.) It seems to me, sometimes, that none of us are Puritans, when I think how our forefathers, for the sake of liberty and truth, dared to oppose themselves to the British monarchy, with its mighty power, and how we shrink from opposing ourselves to the far less powerful forces that are leagued against liberty and truth in this country. I think we do well in coming together to commemorate the Puritans, that we may try to catch something of that vital spirit which animated them. Let us determine that, having caught something of that spirit to-night, we will illustrate it in nobler, purer, more self-sacrificing, and more defined lives. Let us gather from this collation that which shall make that spirit memorable to us, to the churches with which we are connected, and to the times in which we live. I have been thinking, as I sat here, that if the result of this assembly is to terminate with our dispersion, it is of but little worth, after all. But let us see to it that it shall not terminate thus. Let us make it an occasion which shall hasten the day when peace and harmony shall reign in the church of God throughout the land, and throughout the world. But I have detained you already too long. I intended only to express the gratification which I derive from a participation in that Christian sympathy which brings us together to-night, outside of, and above, all special denominational ties; and to say a word, if I might, that should quicken your hearts with the feeling which has quickened mine, that, really, it is not by assemblies, or by words, but by lives of sacrifice for the truth and for man, that we are to assert and demonstrate our inheritance of the Puritan character. (Great applause.)

Cornucopias and Ice-Cream.

At the conclusion of Dr. Storrs's speech, the waiters made their appearance in the aisles, holding over their heads large trays well-laden with cornucopias containing a moderate and judicious supper, beginning with biscuits and ending with raisins, enough to take off the edge of appetite without affording occasion for unwholesome feasting at a late hour of the night! The cornucopias were distributed throughout the entire assembly without the slightest confusion, followed with dishes of ice-cream, and with additional bouquets of flowers presented to the ministers on the platform. The half hour spent over these refreshments was enlivened with continual music by the band, and with social chit-chat by the assembly. At the conclusion of the lunch, the meeting was called to order for a few moments, that Rev. Daniel Worth might be introduced to the audience. He was received with great enthusiasm, but spoke only a few words. After he retired from the platform, the benediction was pronounced, and the great congregation was dismissed.

AMERICAN BIBLE SOCIETY.

THIS Society met on Thursday morning in the Academy of Music—a building unfortunately large, for, on account of the threatening state of the weather, the audience did not number more than five hundred persons. Hon. Theodore Frellinghuysen occupied the chair, and read, according to his annual custom, a brief opening address.

Abstracts of reports were read by the Secretaries, and speeches were made by Rev. Dr. Plumer of Baltimore, Rev. Dr. Fisher, President of Hamilton College, Rev. Dr. Sasnett of Alabama, and Rev. Mr. Richards of Boston.

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These Springs are situated in the valley of the *Oak Orchard Creek*, in the town of *Alabama, Genesee Co., N. Y.*, eight miles south of the village of *Medina*, on the Erie Canal, and fourteen miles from Batavia.
☞ The principal Acid Springs are three in number; besides these there are six others. They are all located within a circuit of about fifty rods. The medicinal qualities of the waters are fully shown in the subjoined testimonials. They contain a very large amount of *Sulphur, Sulphuric Acid, Sulphate of Lime, and Proto-Sulphate of Iron.* The great medicinal virtues possessed by the waters depend very largely upon the presence, in such unusual qualities, of these curative substances.
Hundreds of cases of disease, especially those resulting from the scrofulous diathesis, have been cured by their use.
☞ In skin diseases—even in confirmed *leprosy*—the waters have been signally successful.
Opinions of medical and scientific gentlemen are given in the circulars. The following eminent gentlemen speak in strong terms of the medicinal value of these waters: Prof. EMMONS, T. ROMEYN BECK, M.D., of Albany; JAS. MCNAUGHTON, M.D., of Albany; EDWARD SPRING, M.D., of New York; DR. R. CAMPBELL, of Pittsfield, Mass; Dr. J. S. SMILEY of Lockport, N. Y. They recommend the waters confidentially. *Dr. Spring refers to a case of chronic diarrhea of several years' standing, which was cured by the use of the water.* Dr. Beck says, "I am satisfied that these waters are highly valuable as medicinal agents." Dr. Campbell says, "They must be highly beneficial for all chronic diseases of the stomach and bowels."
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THE INDEPENDENT.

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The Independent.

NEW YORK, MAY 17, 1860.

HUMBOLDT AND THE NEW INFIDELITY.

An admiring friend of Humboldt—probably Mr. Bayard Taylor—in a review of his letters to Varnhagen, published in *The Tribune* of the 5th inst., thus sums up the religious faith of the great physicist:

"From a religious point of view, Humboldt must perhaps be called a materialist philosopher, or perhaps an atheist. Considered from a philosophical standpoint, the term 'realist' would seem more appropriate to the views entertained by Humboldt than that of 'materialist.' But, in stating this, it ought never to be forgotten that Humboldt had been reared and lived in a mental atmosphere, where the idea of positive religion had long since ceased to be considered as unseparable from the idea of morality and humanity. In England or America the all but universal belief is that an unbeliever cannot but be an immoral man at the same time. That belief did not and does not exist in the society in which Humboldt lived. In all his doings he might well be called a Christian; in his faith he was not, nor did he pretend to be."

We were not prepared for so full a concession as this from such a source,—nor are we quite willing to pronounce so stern a judgment against Humboldt from the evidence which lies before us in his writings. The *Kosmos*, to be sure, nowhere expresses that positive belief in a personal God which constantly appears in the writings of Agassiz, and which is still more prominent in those of Dana, Guyot, and Ritter. We cannot agree with that school of science of which Darwin is perhaps the most prominent living representative, which regards it as unscientific to introduce the idea of a great First Cause into an investigation of second causes. Yet we would not infer that Darwin is an atheist from the merely negative evidence of his recent work on species—nor should we infer that Humboldt was an atheist or only a materialist, from the absence of the name and thought of a personal God from the pages of the Kosmos.

The use of the term LAW by physicists, and the constant endeavor of science to classify all actual phenomena under natural laws, doubtless tends to produce in minds accustomed to no higher sphere of thought, a materialistic mode of conception and of expression. To counteract this tendency Prof. Cooke, in the introduction to his admirable treatise on Chemical Physics, carefully distinguishes between *laws* and *forces*, and defines a law to be "the mode of action of some assumed force," and since force is "a direct emanation of Divine Power," he further defines "a natural law to be merely our human expression of the Divine mode of action in the universe." In the present condition of science, however, and as a matter of convenience in its phraseology, "we are obliged to use language which implies the existence of separate and distinct forces; but this," continues Prof. C., "is unimportant so long as we keep the truth in view, and by the unavoidable imperfections of scientific language." The danger is, however, that the term law, instead of being regarded merely as a convenient expression, from the human stand-point, of certain modes of action by a higher Power, will come itself to be regarded as the Power—the causative force, instead of the established sequence.

Such a conception of natural law is tyrannical and exclusive—most of all, dangerous to the religious conception of a personal God. To grasp the thought of a Divine purpose or feeling, winding its way through the complicated net-work of natural laws during uncounted ages, maintaining the perfect system of things, and yet regarding the wants of the individual—universal and yet particular—is perhaps impossible to the mind of man under its present limitations. Who can understand a particular love which is millions of aeons old, or a thought of God which concerns directly some individual man, and yet which is a thread running through the woof of a creation which to us appears like an eternity? The mind sinks down confused and baffled before such conceptions. To meet these very doubts and speculations, these inevitable questionings of the soul, the Divine revelation of Christianity has a marked adaptation. There we find on every page the conception of a personal God, and this made vivid through his love manifested in Jesus Christ. He who does not see God in Christ, is hardly likely to see him to any purpose in the material universe. Did then Humboldt ever gain a true conception of a personal God? We own that expressions in these familiar letters to Varnhagen sound more like materialism than theism—but Humboldt must be interpreted from his own stand-point. To American readers his allusions to religious subjects will generally be quite distasteful; yet they can be understood only by the peculiar phases of German public life during the last fifteen or twenty years.

The reign of the late King was a glorious intellectual era for Prussia, but it was also a time of disgraceful hypocrisy in religion; of contempt for popular rights avowed in the name of a Divine prerogative; of bitter oppression and persecution in behalf of which the sacred name of Religion was invoked; and of outrageous violations of public promises and legal privileges, under the same plea. At the head of these oppressive and unjust measures, soiling their reputations with every species of meanness and compliance, were the so-called "religious party" of the upper classes in Prussia. Piety at the court of Frederick William was the best possible investment—and its mimic, Hypocrisy, held in her hands all places and power. We do not wonder that when that dishonorable period is remembered by noble-minded Germans now in exile here for conscience sake, or when its shams and masks were exposed to a true mind like Humboldt's, for the moment the very name of Religion should become odious, and that sometimes words should be spoken for which the speaker would not be responsible in his cooler moments.

French Romanism produced French infidelity, and Prussian state-ecclesiasticism produced the infidelity of Prussian scholarship. These facts will explain to many readers the peculiar bitterness with which Humboldt speaks of certain religious characters and beliefs. Such expressions were not aimed primarily against Christianity according to our conception of it, but against the shams and pretenses, the injustice and oppression, the titled or crowned stupidity and conceit, which exalted themselves in the name of religion. Many things were said in the openness of his intercourse with Varnhagen, which he would hardly have wished repeated so soon after his death. Some of his judgments of men and systems were evidently warped; and it is probable that many of his more tender religious sentiments he would not at all utter in such a correspondence.

The absence of the religious element even when the death of friends is the subject of correspondence, is a melancholy feature of these letters. Yet Humboldt denies the imputation of atheism to his *Kosmos* by a writer in *The Westminster Review*. He writes to Varnhagen:

"Then follows the denunciation of atheism, although 'creation' and the 'created world' are never lost sight of in the book. And did I not, only eight months ago, in the French translation, say, in the plainest terms: It is this necessity of things, this occult but permanent connection, this periodical return in the progress, development of formation, phenomena, and events, which constitute *Nature* submissive to a controlling power? *Physics*, as the name itself implies, can only deduce the phenomena of the physical world from the properties of matter; the highest aim of experimental science is therefore to ascend to the existence of the laws, and progressively to generalize the same. Whatever lies beyond is no object for *physical demonstration*, it belongs to another order of *more elevated* speculations. Immanuel Kant, one of the few philosophers whom no one has yet accused of impiety, has, with rare sagacity, indicated the limits of physical explanation in his renowned *Essai sur la Théorie et la Construction des Cieux*. Koenigsberg, 1755."

Humboldt regarded the doctrine of a personal God as lying beyond the sphere of "physical demonstration," and therefore not properly to be included in the Kosmos. It would not follow from this that he was an atheist. Yet we think *The Tribune* is correct in pronouncing Humboldt an infidel, according to the more recent developments of Infidelity. He had no faith in Christianity as a historical system, as a supernatural revelation, or as a divinely-appointed system of redemption. Thus, when he had read Bauer's critical attempt to prove the non-authenticity of the Gospel, he wrote:

"Bruno (Bauer) has found in me a preadamitical convert. When I was a boy, the very Court-preachers taught like him. I had to join the Church under a minister who also taught us that the evangelists had left some memoranda which, at a later period, had been used as material for fictitious biographies (*woraus man später Biographieen gedichtet.*) Many years ago I wrote: 'All positive religions consist of three distinct parts—a code of morals which is nearly the same in all of them, and generally very pure; a geological chimera, (*rêve geologique,*) and a myth or a little historical novel. It is the last named of the three elements which, in the course of time, acquires the greatest importance.' Again; speaking of Strauss's 'Life of Jesus,' which he calls a 'remarkable book,' he says (April 6, 1842:) 'The critical method of Strauss is excellent. Besides, the book is valuable in giving the entire dogmatical history of the times, and especially in uncovering the crafty tricks of those theologians who, following the ways of Schleiermacher, profess to believe in all forms of the Christian myth, and are pompously followed to the grave by royal carriages, while they slyly substitute a so-called philosophical explanation to all those myths. What I dislike in Strauss is the flippancy with which he asserts the generation of organic beings from inorganic matter, of man from Chaldean mud (*Urschlamm.*) That he thinks lightly of the nebulous matters (*blauen Dingen*) beyond the grave, I easily forgive him—perhaps only from the fact that man likes to be agreeably surprised by lowering his expectation as far as possible.'"

In view of such declarations we do not think that *The Tribune* judges harshly of Humboldt, when it pronounces him an infidel, according to the Rationalistic school of infidelity. The application of such an epithet in such a quarter to such a man, may help minds that are not yet disciplined in the right use of terms, to comprehend that a man of generous culture, of humane sentiments, and of strict private morality, who nevertheless denies that Christianity is a supernatural and authoritative revelation from God, is properly classed with infidels, though he may not be an atheist.

PIOUS GAMBLING.

A CORRESPONDENT begs to know whether raffling, lotteries, etc., are allowable under the code of Christian morality, when the proceeds are to be in our judgment the character of such transactions is not in any way modified by the character of the persons engaging in them, nor by the object to which their profits are designated. The evils of gambling in whatever form, and of lotteries under whatever guise, have been pronounced upon not only by Christian morality but by the police regulations of all well-ordered cities and communities. The essence of the evil lies not in the specific mode of gambling, nor in the nature or destination of the prize, but in the practice itself of appealing to chance for that which should be decided by reason or procured by industry. Indolence, frivolity, the excitement of sordid and revengeful passions, an unhealthy mental and moral stimulus, a habit of adventure unfavorable to all the stable virtues and economies of life—these and like fruits of gambling have caused it to be condemned as a pest of society. Any approximation to this vice under pretense of aiding a religious end, is only and wholly evil. No church or religious society should tolerate such abuses in its name.

"UNION" MEETINGS.

THE anniversary exercises of the American Congregational Union, last week, were attended with marked interest and success. On Tuesday evening the weather was forbidding, and there were some five or six public meetings in various parts of the city; but notwithstanding this, an audience good in point of numbers and most respectable in point of intelligence and character, assembled in the Broadway Tabernacle to hear the annual address by Prof. Phelps of Andover. This was in every way a masterly production; profound in its philosophy, exhibiting much patient study of history, of human nature, and of the aspect of the times; condensed in expression—each sentence bearing its full weight of thought—and yet withal so perspicuous in style, and so apt and luminous in illustration, that it was itself an argument for clear and earnest *thinking*, as better adapted to reach and sway the masses than any mere brilliancy of rhetoric or fervor of emotion. We cannot even attempt an analysis of the discourse. It *must* be published. A pastor of a city church said in our hearing that he would take 300 copies for distribution in his own congregation. It is a discourse that churches no less than ministers should study. Cannot the Union issue it as a tract for the widest circulation? Or if this is not their province, will not the Congregational Board publish ten thousand copies?

The Collation may be pronounced a complete success. The distinguished guests so pronounced it with respect to all external and material arrangements, and the audience we are sure would testify that the speakers fulfilled their part to its highest satisfaction. Persons at a distance, who have never attended a Collation, sometimes receive an erroneous impression from the undue prominence which reporters are apt to give to passing pleasantries and to "mundane" enjoyments, which are the merest episodes of the occasion. The Collation presents an audience unsurpassed during Anniversary week, in numbers, intelligence, or hearty Christian sympathy. It is a reunion of Christians, *as such*, untrammeled by names, constitutions, sects, or creeds. The key-note of the gathering is religious fellowship; the prayers, the songs of praise by the great congregation, the devout and earnest utterances of Christian feeling, all prove the depth and sincerity of that love which binds together the disciples of Christ. The occasional humor of a speaker, and the vivacity of the festival itself, are but the by-play of the same sentiment. Seldom is a higher order of intellectual and religious address to be heard than that which is wont to dignify and adorn the platform of the Collation.

Last Thursday night the beauty of the scene was enhanced by the successful distribution of flowers; and the best order and feeling prevailed throughout the exercises.

MORMON RECRUITS.

THE stronghold of Mormonism is among the ignorant poor of the old world. Few converts are now made to the system from the native population of the United States. The moral degradation of the Mormon community is too well understood in this country to permit of its increase by conversions from American sources. But in Europe, where the actual state of things in Utah is not understood, Mormon emissaries, who conceal the practice of polygamy, and make large promises of land and office and wealth to faithful emigrants, succeed in gathering many recruits from those whose ignorance makes them the ready dupes of crafty religionists, and whose poverty disposes them to listen to any scheme of temporal improvement.

We clip from a late London paper the following item:

"MORMONISM.—During the past month, twenty-two ships passing under Government inspection, took their departure from Liverpool with 80 cabin and 6,449 steerage passengers; 583 of these, representing 500 adults of the disciples of Joe Smith, left in the ship Underwriter, for New York, *en route* for the Mormon settlement, Utah. Of these, 18 males and 116 females had been married, 138 males and 100 females were single, 60 males and 44 females were children, and 14 males and 7 females infants. Of the Mormons by the Underwriter, 475 belonged to England—366 adults, 92 children, and 17 infants; 33 Scotch—19 adults, 13 children, and 1 infant; 1 adult Irish, and 74 foreigners, chiefly Germans, 62 of whom were adults, 19 were children, and 3 infants. They mostly seemed to be substantial farmers and operatives."

A few years since, the writer found in the Waldensian valleys of Piedmont a traveling apostle of Mormonism, distributing tracts, urging the people to emigrate to Utah, under large promises of temporal good. Many of the French and Swiss peasantry as well as of the English and Scotch, have been deluded by such representations. There ought to be some systematic movement to enlighten the peasantry of Europe as to the evils and perils of a connection with such a system of iniquity. We commend the subject to the various Emigration Boards and Societies, and to philanthropists in the old world.

NOTES ON THE TRACT MEETINGS.

WE gave last week the main results of the meeting of the Nassau-street Tract Society, and proposed a few questions growing out of the report of its Executive Committee. That document, when published, may furnish occasion for further comment, but we have a few additional notes to offer just now upon the course of the annual meeting, and the present position of the Society.

The arbitrary routine.—We are credibly informed that the "Minority"—as they are termed—had resolved to waive any technical questions of order and routine, and to use whatever opportunity they might gain for the single purpose of a moral impression upon the subject of slavery. It was, no doubt, wise for them thus to concentrate their demonstration upon the great moral issue; but experience has now fully proved that no dependence whatever can be placed upon the courtesy or honor of the city majority convened for the single purpose of sustaining and re-electing the Administration. No private intimations from official persons in and around the Tract House, no public assurances from the Chairman of the meeting—however sincerely these may be given—can be relied upon to secure the orderly presentation and discussion of any topics not agreed upon by those in authority. The Management have invoked an unruly and arbitrary power of numbers, which intends [illegible] The base political device of springing an adjournment upon a religious society while one of the most momentous moral questions ever submitted to it was pending, is but a characteristic example of the spirit and intentions of many whom the Administration have rallied to their support. Hereafter, then, those members of the Nassau-st. Tract Society who wish to preserve the institution in its integrity according to the Charter and Constitution, must concede nothing whatever to that spirit of usurpation which would concentrate in the hands of its officers the control of the Society itself.

There could hardly have been a greater insult to the Society than was offered in the printed programme distributed through the house at the recent annual meeting. The Constitution makes no provision for a public anniversary with set resolutions and platform speeches. Art. IV. provides that "the Society shall meet annually, on Wednesday immediately preceding the second Thursday in May, when the proceedings of the foregoing year shall be reported." The Board of Directors should then come before the Society with a full report of the doings of their Executive officers for the year. When that Report is submitted it is in the hands of the Society, and any member of the Society has a right to make any motion or proposition whatever respecting it—to adopt, to amend, to recommit, to refer to special committees, to lay on the table, or whatever motion the tenor of the Report and the interests of the Society may seem to require. For the Management to prepare in advance a motion upon the Report, and to engage and announce its mover and seconder, is simply a piece of impertinence—an attempt to dictate to the Society how it shall transact its own business. Mr. Wolcott was perfectly right in disregarding this printed programme, and in making his motion upon the Report. And though the Minority may have shown their patience and wisdom by not insisting too largely upon questions of detail, we feel that these questions are assuming a vital importance as between the rights of the Society and the usurpations of its officers. The Management need a lesson upon that point which they will remember. They have no right whatever to dictate or even to suggest what disposition the Society shall make of their Report. Yet in a meeting where their own proceedings were to be canvassed, and their own election was pending, they had the assurance to submit a printed resolution that their report should be adopted with thanksgiving to God, and to announce that A. B. and C. D. would move and second it. The gentlemen selected for this purpose are worthy and excellent men, and they made very good speeches; but it was none the less a piece of usurpation and impertinence on the part of the Management thus to forestall the free action of the Society itself upon the Report. If such official management is tamely submitted to, this Society will soon cease to exist, except for the single purpose of perpetuating its officers.

Votes of Thanksgiving.—The form in which the Management saw fit to solicit the approval of the Society upon their proceedings for the year, was a pious resolve of thanksgiving to God. While listening to the address of Dr. Riddle upon this resolution, we recalled the meeting of 1857 in that same house, when after the unanimous adoption of the Report of the Committee of Fifteen, Rev. Dr. Knox moved that the Society should unite in thanksgiving to God for the harmony of that result! And yet the Management who on Wednesday last recommended a new resolve of thanksgiving, were ready to denounce as enemies those of their constituents who stand to-day upon the very basis the adoption of which in 1857 was made matter of special thanksgiving to God. The result for which the Society gave thanks three years ago, is that by which the Minority abide. They insist that a solemn thanksgiving should not be turned into mockery by evading that for which God was thanked! They insist that the Thanksgiving of 1857 concerned duties that are binding in 1860. And yet a resolution simply reiterating that for which God was thanked in 1857, was shoked off by a motion of adjournment urged by a leader of Fernando Wood's Democracy. That contrast marks the demoralization in the Tract Society for the past three years. Men who in 1857 solemnly and tenderly resolved to thank God that they could unanimously agree to declare his truth against the evils and vices which slavery is known to promote,—in 1860, standing in the same place, invoked the chicanery of the lowest school of the pro-slavery Democracy to prevent the reassertion of that fact and duty. *That* is the moral lesson of last Wednesday's meeting.

The vote of adjournment.—We venture to say that there never was a meaner trick resorted to in any assembly—not excepting those political caucuses in which the tactics of Mr. Fernando Wood's adherents have been conspicuous—than the motion of adjournment thrust upon the Tract meeting in Washington square. Resolutions had been introduced touching a great public crime now patent to the whole world; and the Society was called upon to utter, through appropriate tracts, that condemnation of the African slave-trade which it had declared by Dr. Spring's resolution of the preceding year. While such a question was before it, the politician's trick of stifling discussion by an adjournment was resorted to by the majority. There will be but one opinion among candid men as to the spirit and intention of the majority in this movement. They feared the light of a discussion, and meant to evade the responsibility of a direct vote. In this, however, they overreached themselves. The adjournment gives to the resolutions of Mr. Wolcott precedence in the next meeting, as unfinished business. Some of the Minority comprehended this at a glance, and knowing that no fairness or courtesy could be expected from men capable of such maneuvers, were at first disposed to tie the knot in the rope by which the majority were about to hang themselves; but when the testing vote was called, we observed not only that all the "Minority" stood up against the adjournment, but even that some of the retainers of the Administration voted in the negative. The effect of that motion for adjournment upon the public mind, is already apparent. Says *The Evening Post*:

"The majority of the assemblage, fearing a discussion of the subject of the slave-trade, instantly carried an adjournment, without allowing a vote to be taken. Thus, a grave religious body, at a time when the most infamous traffic known to human history is extensively prosecuted and even justified, refuses to express an opinion in regard to it, lest it should jeopard its pecuniary interests at the South."

Says *The Tribune*:

"If the American Tract Society has hitherto 'done Christ a work in Christ's way,' we should question, as a mere matter of taste, the use of that term also in future. If we apprehend the meaning of the words, 'carnal expedient,' it was effectually tried in springing an adjournment to cut off debate; if it is possible to show a want of trust in the 'Word of God' as a 'sufficient weapon,' it could not more effectually be done than by stifling the voice of the Society on a great question of humanity and morality; and we must be permitted to doubt whether 'Christ's way' of doing his work was ever to call upon his disciples to compel those to silence who called him to account for his doctrines or his deeds. We do not recall that we ever adjourned a meeting to escape a controversy upon a question of duty. The carnal ways of stifling the expression of the popular will are many. It is sometimes done by stealing a ballot-box. The latter expedient of the managers of the Tract Society is more ingenious and more effectual; they do not permit a ballot-box to be opened.

* * * * * * *

"The Tract Society professes to represent the great body of the evangelical Christians of the land. We are quite certain—though we are almost tempted to turn to the statute to verify the fact—that, by the law of the land, the African slave-trade is piracy. The question of piracy then is not a subject which the managers of the Society can afford to discuss. And this gives rise to another question which will be discussed where it is difficult to spring an adjournment—in the public mind—by what spirit men are moved who will even permit a system to be talked about, lest it should offend some of those to whom they look for support, while the law declares that all who engage in that system are worthy of death."

Says *The New York Sun*:

"A large and influential benevolent association resorts, year after year, to trickery to suppress the views of very many, if not a majority, of its members. The exhibition yesterday at Dr. Hatton's church points the last remark. With all respect to the hundreds of eminent Doctors of Divinity there present, we pronounce the proceedings at the Tract Society's anniversary as utterly contemptible—nay, more, even beneath contempt. The very men who countenanced and acted with the majority yesterday would denounce the conduct of that majority in unmeasured terms if it occurred in the proceedings of a common political caucus.

"Because one of the members of the Tract Society offers a resolution which the officers of the meeting had assigned to a brother member, he is declared out of order! How can he be out of order? Not at all. By no parliamentary law could he properly be declared out of order, but he had embodied a matter in his resolution which would cause a short discussion and thus the choking off that discussion he was declared out of order. If his resolution was susceptible of division, that division might have been made, but to close his mouth, as it was closed by the ruling of the chair, was an innovation on parliamentary usage which has not been paralleled even at Albany."

Even *The New York Herald*, while chuckling over the result, characterizes the motion as a "Grand *Coup d'Etat* by Judge Bronson." The style of that journal is so offensive to Christian reverence that we should not quote from it upon such a question, were it not that *The Herald* take up the cause of the Tract Management, and gives the world's view of the motives which control their policy. It is curious enough that the "Satanic press" applauds the shrewdness of its neighbors of "the evangelical press" in Nassau street.

Says *The Herald*:

"The 'commercial classes' button up their pockets when the little nigger is mixed up in evangelical questions. The receipts of the Tract Society have been somewhat diminished already, and in case the Society should break on the slavery question, the business would be entirely smashed. The evangelical individuals who control the Society's business are as well aware upon which shoe their bread is buttered as are the world's people, and they have no intention of losing their fat salaries for the sake of an abstraction. So far they have out-generaled the radicals in every encounter. But the end is not yet. The Almighty Nigger has smashed up all the political parties, introduced dissensions into the churches, fostered all manner of malice, envy, hatred, and uncharitableness between brethren of the same evangelical school, and now he interferes with the spiritual pabulum which is dealt out by the Tract Society at the rate of five hundred millions of sheets per annum. There is such a thing as having too much of the Almighty Nigger, as some people will find out before a great while. There was sound philosophy, though apparent absurdity, in the wish uttered by a Connecticut politician, that he really wished the speakers on his (Black Republican) side would let the slavery question alone. We opine that the Tract Society managers hold that view of the subject. It is by far the best way of getting over the ground easily, and hauling a good lot of donations, the main thing which they are after."

But after all we suspect that *The Herald* and the Tract Management, and their "commercial friends," all miscalculate as to the financial results of these paltry expedients. When Christian people read in the daily papers such paragraphs as this:

"THE SLAVE-TRADE.—Dispatches have been received at the Navy Department from the African squadron. There was not only no abatement in the slave-traffic, but it was greatly on the increase. Notwithstanding the vigilance of the various squadrons on the coast, the persons engaged in this inhuman work manage in some way to elude the vigilance of our ships and crews, who are constantly on the alert, and often escape with full cargoes of live Africans;"—

—When they find increasing evidence that vessels are fitted out from the port of New York for this infamous traffic; when they see a great political party ready to indorse the traffic as one of the rights guaranteed by the Constitution; when they recall the testimony of the last generation of patriots and Christians against this accursed traffic—will they contribute to a Society that dares not utter one word against the slave-trade, and that has even canceled and suppressed the condemnation of it by a Keith, a Harris, and a Gurney? The "Minority" have before them a year of increase, and if they are wise and faithful, even the next annual meeting may witness the recovery of the Tract Society from the disgraceful thralldom of the past three years.

The meeting in behalf of the original American Tract Society, held at the Church of the Puritans on Thursday morning, was a cordial indication of the popularity and strength of that Society in this city. The audience was large, intelligent, and enthusiastic; and the speeches exhibited a breadth of view and a manliness of tone, in striking contrast with the sectional timidity of the junior institution in Nassau street. Dr. Tyng's speech gives such an admirable exposition of the position and work of the Society, that we give it entire from a phonographic report revised by his own hand.

THE FREE PRESS IN ITALY.

THE liberation of the press in Northern Italy is as complete as Wilkes himself could have desired for his pamphleteering war against the Bute Administration. There seems to be almost no restriction upon the issue of books and pamphlets on any topic of politics or religion. A friend now making a pedestrian tour of Italy thus writes:

"Here at Parma, and all through these Emilian provinces, (which must be so called from the Via Emilia, which runs straight through them, and joins the Via Flaminia at the bridge of Augustus at Rimini,) but especially at Bologna, the new freedom of the press is indulged in to a marvelous extent. All the book-shop windows are full of books, pamphlets, newspapers, caricatures, lampoons, sonnets, etc., etc., abusing or ridiculing the Pope and priesthood to an extent that *The N. Y. Observer* or the American Protestant Society in their wildest Anti-Papal frenzy never surpassed. Great staring placards all covered with pictures, like those in Dr. Dowling's book, advertise 'the Horrors of the Inquisition,' 'the Secret History of the Court of Rome,' 'the Jesuit in the Family,' 'the Interior Life of Convents,' and that sort of thing, including a universal history of despotisms, in which the Popes get altogether the worst of it. The Excommunication seems especially to have set everybody's mind and tongue loose. Several men have not hesitated to declare to me that if the Pope should conduct himself in this way, the people would all turn Protestants. One of them assured me that the old gentleman, by this mistake, was absolutely *roovinato*—ruined. One of the comic papers represents him as spitting against the wind, and encountering the usual inconvenient result. Just now General Lamoriciere takes most of the blows from these gentry, who amuse themselves greatly with the Roman Zouaves he has promised to have."

An intelligent Protestantism should take advantage of this state of things, not to embitter religious controversies, but to diffuse sound doctrinal knowledge and the practical truths of Christianity. It seems marvelous to us that English and American Christians do not seize with more avidity upon such an opening as this for the spread of vital Christianity. The "Christian Union" and kindred institutions should have tens of thousands at their command for the work in Italy. The voice of the Master saith, "Behold I have set before you an open door."

MORE OF THE REVIVAL IN SCOTLAND.

THE interesting narrative given last week of the recent work of grace in Scotland, has doubtless been read with grateful interest by thousands of our subscribers, who will be thankful for further details of this remarkable movement. Rev. Dr. Alexander of Edinburgh, in a private letter to one of the editors of this journal, writes that the labors of Mr. Hammond, referred to in an article quoted by us last week, have been so much blessed at Musselburgh—a place where all religious interests were sadly decaying—that the joy of Christians there continually reminds him of the exclamation of the prophet, "Who are these that fly as a cloud, and as doves to their windows!" He speaks in high terms of the good resulting from these labors to the whole neighborhood.

In addition to this personal reference to the labors of Mr. Hammond at Musselburgh, we find in a late number of *The London Patriot* the following account of the work in that village:

"In the course of last summer, a young American student came over to spend his vacation in Europe. He had been actively engaged in the American Revival, and threw himself with great ardor into the work then going on in Ireland. After visiting Germany and Switzerland, he set sail for New York; but on the passage the vessel struck upon an iceberg and was wrecked. Being thus prevented from returning to America in time to resume his academic studies at the commencement of the session, he decided to spend the winter in Edinburgh. He enrolled himself as a student in the New College, and as his attention had been somewhat diverted from scholastic pursuits in America, by attention to evangelistic works, he determined to devote himself in Edinburgh exclusively to the study of books.

"But very soon the thought came powerfully into his mind, 'I might at least be doing something to warn and rescue perishing souls.'

"The very day on which he decided to modify his former resolve, he was introduced to Rev. Dr. W. [illegible] Alexander [illegible] as he could find him any work to do. After making some inquiry as to his experience and capabilities, the Doctor said—'There is the Congregational chapel in Musselburgh, which is without a minister, and almost deserted, suppose you go down and see what can be done there.' He consented, and Dr. Alexander having gone down to Musselburgh, and secured the consent of the few remaining members of the church, Mr. H. entered on his new sphere of labor.

"'By little and little' the congregation increased, interest was excited, meetings were commenced in the week, inquirers remained behind for conversation, and about two months ago it became evident that 'the Spirit of God was moving on the face of the waters,' and saying, 'Let there be light.'

"The first seal of Mr. H.'s ministry was a young man; others speedily followed, and these young converts have been untiring in their zeal and indefatigable in their exertions to bring others to hear the Gospel and to find peace in Jesus. Christian people of different denominations have cordially co-operated with Mr. H. in conversing with the anxious and watching over those recently converted. The excellent missionary, supported by Lady Mary Oswald and other ladies, has thrown himself with great ardor into the movement; and Lady Mary herself is constant in her attendance and unremitting in her efforts to rescue the careless, the ignorant, and the degraded.

"For more than two months the meetings have been held every night, and the chapel is always full and sometimes crowded. Mr. H. has the names of more than a hundred who have come to him in deep anxiety, of many of whom he is most hopeful; and there are others not a few, who have been impressed and led to thought, whose names it has not been possible to record. An elder of one of the Presbyterian churches in the town has stated that he knows of at least thirty in that church who have received serious impressions, or been savingly converted in consequence of these meetings.

"Here, as elsewhere, many children have been aroused, and of some of these we are able to speak confidently as rejoicing in simple faith in Jesus. These lambs meet together for prayer, and go forth into the harvest-field to glean, if not to reap. One of them got beside a woman at the inquiry-meeting and asked her to pray. The woman said she could not, and then the little girl said she would pray. With childish simplicity, but with true spiritual fervor, she poured forth her soul unto God, and when they rose the woman was in tears. 'Oh lassie,' she said, 'wha taught ye to pray in that gait?' 'Deed,' the lassie replied, 'I canna tell, but I think the Lord just puts it into me.' Now, as in David's time, it is true, that 'out of the mouth of babes and sucklings God perfecteth praise.'"

What encouragement is here given to personal effort in Christian faith and love for souls!

CRUELTY AT SEA.

IT is important that England and the United States should come to a better understanding as to the mode of preventing or of punishing cruelties at sea. We have endeavored to arouse public attention to the case of the bark Anna, whose officers were arrested in England on a charge of murder, but discharged for want of jurisdiction. Our own papers contain the following:

"The passengers on board the British ship Constitution, arrived yesterday from Liverpool, complain of receiving during the passage the most brutal treatment from the surgeon and crew that could be conceived; they were beaten and knocked about as if they were brutes. Upon leaving this morning, and while on board the steam-tug Satellite, all huddled together without any protection for their bodies, a shower of large tin-cans was thrown at them from the ship by the mate and crew, thereby severely injuring several of the passengers. Two women were so badly hurt as to require aid to walk; their heads being cut and bruised to a fearful extent."

Here the offenders were British officers; and doubtless such cruelties had been preceded by graver outrages. Such offenses ought not to escape for mere technical want of jurisdiction. We appreciate the difficulty of maintaining discipline at sea without some approximation to arbitrary power, and some resort to severe punishments, on the part of a ship's officers. But the cruel and brutal treatment so often complained of by crews and emigrant passengers, shows that this power needs the constant and zealous supervision of the law.

SUNDAY-SCHOOL CONCERT.—On Monday evening next, May 21st, there is to be a musical concert at Cooper Institute, of sacred and secular pieces, the proceeds going for the benefit of little Martha Davies, the orphan daughter of a deceased Methodist minister, herself widely known as the "Little Sunday-School Vocalist."

A FRIENDLY OFFER.—A year ago Daniel Lord, Esq., appeared upon the platform of the Academy of Music with a labored argument to prove that the American Tract Society has no rights or powers beyond the simple trust of electing its officers! Having delivered himself of this legal profundity, he made a motion to cut off all debate; and when respectfully asked whether there would be no opportunity to discuss such grave assumptions, sneeringly answered, "You can discuss them every week in *The Independent*."

At the late meeting on Washington square, Mr. Lord had the mortification to see all his profundity brushed aside by the common sense and honesty of the Chairman, who entertained Mr. Wolcott's resolutions touching the policy of the Society, and protected his right of discussion. He had the mortification also to hear his legal profundity of the preceding year designated as a "sophism," and denounced as an attempted usurpation upon the rights of the Society as secured by its charter. He had the further mortification of seeing how seriously his darling profundity was damaged in the esteem of the audience by one brief, manly, Christian speech. And to crown all, after taking notes and making ready to reply, he had the mortification to hear from one of his own partisans in the legal chicanery of the Tract Management, a motion which effectually cut him off from that privilege. In these mortifying circumstances, we are happy to announce to Mr. Lord that he can reply to Mr. Wolcott through the columns of *The Independent*. We only remind him, that as he cannot here hector the jury, or hoodwink the judge, he should endeavor as far as possible to confine himself to the language and manners common among Christian gentlemen.

SANITARY REFORMS.—While our Common Council is wasting money in the pursuit of Sanitary science, and yet leaving the streets to accumulate their pestilential impurities, we are glad to notice that the new Police Commissioners and the Sanitary Association are making vigorous efforts to protect and improve the public health. The lectures and statistical statements of Mr. E. Y. Robbins, lately presented at the Cooper Institute, have already roused many of our citizens to an active interest in Sanitary Reform. The repetition of his course in different sections of the city could not fail to increase this interest.

One of the first things to be considered by our Health Committees is the ventilation of public schools, and the proper distribution of study and exercise. The approach of the warm season admonishes us that efficient measures should be taken to reduce the number of study hours in our public schools. As these schools are now conducted, health, comfort, physical exercise, are sacrificed to *routine* and the ambition of figuring to advantage in "recoptions" and examinations. The City Physician of Boston has uttered his earnest protest against the method of study in the public schools of that city. A like remonstrance should be made by the Medical Faculty of New York against the management of our public schools. Pure air, bodily comfort, frequent and cheerful exercise, must be secured, or our schools will be turned into charnel-houses. Teachers dare not speak, and Trustees will not act.

THE MISSIONARY CONFERENCE.

We have not been able to find room for a full report of the Missionary Conference lately held at Liverpool. The meeting was not only harmonious and delightful as a season of Christian fellowship but was highly useful in the comparison of views touching the common work.

A Liverpool secular paper makes the following comments on the meeting:

"Two or three points, however, in the composition and conducting of the meetings struck us as worthy of notice. "First, the manifestation which it gave of Christian union. There were present representatives of the following societies: Church Missionary, London Missionary, Baptist, Wesleyan, Moravian, Church of Scotland, Free Church, United Presbyterian, Welsh Calvinistic, Irish and American Presbyterian, Turkish, Vernacular Education, etc., representing almost every Evangelical church, both Established and Nonconformist, in these lands.

"We believe we are correct in saying that the most perfect harmony and brotherly love reigned throughout the entire proceedings, and we are constrained to ask how it is that the churches at home seem unable to understand that harmony and co-operation which these missionaries abroad have discovered to be indispensable to the success of their work. It is not a little remarkable, that whilst the great Papal apostasy which for centuries has been boasting of its unity and oneness is about to be torn to pieces by the hands of its own infuriated members, who hate 'the woman,' and seem resolved, according to Scripture prophecy, to 'make her desolate and naked, and eat her flesh, and burn her with fire,' at the very same time, without any bonstings of unity, the missionaries of all evangelical Protestant churches should be met together in loving and confidential conference for the building up and maintenance of Protestant truth. 'I saw,' says the prophet, 'another angel fly in the midst of heaven, having the everlasting Gospel, to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.' 'And there followed another angel, saying, Babylon is fallen, is fallen.'

"The Conference presented a singularly interesting mixture of the civil, military, and ecclesiastical elements. An old Indian general occupied the chair, surrounded by several soldiers, who, like himself, had doubtless often trodden the gory field of battle. A striking incident was mentioned, when one officer stated of another present that he had not met him since, as a young ensign, he was placed under his command many years ago in India. Strange that now, after a life of battle and conflict, they should meet once again, and for the first time for so many years, at the board of a missionary conference in England. It does seem as if there were signs of the swords becoming 'plowshares' and the spears 'pruning-hooks,' when generals and colonels are uniting with such real earnestness with ministers and missionaries in promoting that glorious work which is 'peace on earth, and good-will toward men.'"

A similar conference in this country might lead to more thorough practical co-operation in the work of missions, and to clearer light as to the best mode of prosecuting that work.

NIAGARA FALLS.

ANOTHER picture of Niagara has been painted. The great cataract has been sketched, engraved, or photographed from almost every accessible point on which an artist could spread his pallet, or a photographer fix his camera. Church's beautiful picture embraced only a small portion of the general scene at Niagara; Gignoux's "Niagara by Moonlight" gave the same portion from a directly opposite point of view. But a stranger who has never visited the falls receives a limited and perplexing idea of the real structure and extent of this natural wonder from either of these pictures, and particularly from both combined.

Notices.

CONGREGATIONAL UNION OF CANADA.

The Congregational Union of Canada will hold its next annual meeting at Zion church, Montreal, on the 12th of June and following days. Annual Sermon by Rev. J. Elliot of Ottawa City, on Wednesday, the 13th, at half past 7 P.M.

Delegates and other bona fide visitors to this meeting, who intend using them to go and return over the Grand Trunk Railway," may procure cards permit, by the "Grand Trunk Railway," may procure cards permitting them to go and return for ONE FARE, upon application (post-paid) to Rev. HENRY WILKES, D.D., Montreal, C. E.

EDWARD EBBS,
Secretary and Treasurer

Paris, C. W., May 10, 1860. 598

The Ontario Association will meet at Lockport, in the lecture-room of the Congregational church, on Tuesday, the 22d inst., at 2 o'clock P.M. Union text, 2. Cor. v. 1.

J. BUTLER, Register.

The Annual Meeting of the Fairfield West Association will be held at the house of Rev. T. Atkinson, Westport, Ct., on Tuesday, May 29th, at 10. The Ministers' meeting connected with this Association will be held on Monday, May 28th at 2½ P.M., at the same place.

HENRY G. JESUP, Register.
598

The Annual Meeting of the Middlesex Association of Connecticut will be held at Haddam, at the residence of Rev. J. L. Wright, on Tuesday, May 5th, at 11 o'clock A.M. Rev. H. Wicker of Deep River is appointed preacher, and Rev. J. G. Baird of Guilford, alternate. J. A. GALLUP, Register.
Essex, May 12, 1860. 598

Married.

LINSLEY—THOMPSON—At New London, Ct., on Monday, April 23d, by Rev. A. Ewen, D.D., Rev. J. H. Linsley, D.D., of New London, to Mrs. Hannah Thorp of New London.

RAUESCHNABEL—LYON—On the 10th inst., in this city, by Rev. H. Lyon, Mr. Frederick Rauschnabel of Richmond, Staten Island, to Miss Ellen M. Lyon, formerly of Watervliet, N. Y.

Died.

MERRIAM—At Meriden, Ct., April 30, 1860, Susan C., wife of A. Merriam.

Business Notices.

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Also, on the Lives of their Debtors.

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References to other persons living in various cities at the East can be furnished if desired. 563-614

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AN ENTIRELY NEW STYLE.

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Simple, Economical, Effectual! One of these machines will save its cost in the value of clothing, saved in a few months even in a small family. There is no rubbing, the cleaning being effected solely by the action of the water forced in opposing currents through the clothing.

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Physicians say that Davis's Pain-Killer is one of those nice little articles which is calculated to relieve an immense amount of suffering incident to human life. Its action on the system is many times like magic—so instantaneous—the pain is gone at once. Sold by all dealers in family medicines. 598

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MANUFACTURING BOOK CHAPMAN,
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Being in constant receipt of inquiries from our brethren respecting Sewing-Machines, with requests to recommend and purchase, we have, in conjunction with some lady friends, carefully and thoroughly examined the various machines of practical value for family sewing, and find those made by THE WHEELER & WILSON MANUFACTURING COMPANY, No. 505 Broadway, New York, to fully combine the essentials of a good instrument, and such as we can confidently recommend.

Having seen so favorable results from their use, in our own and the households of our friends, we are desirous that their benefits should be shared by all our brethren, and hence have interested ourselves in their behalf.

With best wishes, your Brethren,

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THE UNDERSIGNED, CLERGYMEN OF VARIOUS denominations, having purchased and used in our families "GROVER & BAKER'S CELEBRATED FAMILY SEWING-MACHINE," take pleasure in recommending it as an instrument fully combining the essentials of a good machine. Its beautiful simplicity, ease of management, and the strength and elasticity of its stitch, unite to render it a Machine unsurpassed by any in the market, and one which, we feel confident, will give satisfaction to all who may purchase and use it.

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Offices of Exhibition and Sale: No. 495 Broadway, New York; 18 Summer street, Boston; 730 Chestnut street, Philadelphia; 181 Baltimore street, Baltimore; 56 West Fourth street, Cincinnati; 124 North Fourth street, St. Louis.

598tf SEND FOR A CIRCULAR.

FINKLE & LYON'S

Sewing-Machines,

NO. 536 BROADWAY, NEW YORK.

REPORT ON SEWING-MACHINES.

Being an Extract from the Report of the Committee on Exhibitions of the 26th Exhibition of American Manufactures, held in the City of Philadelphia, in the month of October, 1858, by the Franklin Institute of the State of Pennsylvania for the Promotion of the Mechanic Arts.

The Committee deem it advisable to divide the various Machines exhibited into classes, and to consider each separately, as each class possesses more or less merit in its adaptation to peculiar kinds of work.

The most natural division should be based upon the stitch produced, no matter in what manner it is made; allowing this to be correct—

First Class.—Is the Lock-Stitch, as is made by the Wheeler & Wilson's, Ladd, Webster & Co.'s, Sloat's, Finkle's, and other Shuttle Machines, which is made by two threads, one carried through the fabric by the needle, and the other passed through a loop in the first thread by a shuttle or some equivalent device. The appearance of the stitch by these Machines is the same on both sides.

The Second Class produces what is called a Grover & Baker, or "Double-Thread Loop-Stitch," which is made by a loop of the upper thread being thrust through the fabric, through which a loop from the lower thread is passed, which has again a second loop of the upper thread passed through it, and thus continuing, the upper and lower threads interlooping one another.

The Third Class is the single-thread Machine, which produces a chain or loop-stitch on one side of the fabric, and is usually called the "Chain-Stitch."

Under the first-named class we find on exhibition:

No. 169. Made by M. Finkle, deposited by Joseph P. Martin, Philadelphia.

No. 142. Made by George B. Sloat & Co., deposited by H. G. Suplee, Philadelphia.

No. 565. Made by Ladd, Webster & Co., Philadelphia.

No. 1,154. Made by Wheeler & Wilson Manufacturing Co., deposited by Henry Coy, Philadelphia.

No. 169. Made by Finkle, is a Shuttle Machine, and has much to recommend it. The shuttle is carried in a circle, as the inventor asserts, to avoid friction in the shuttle-race. The feed is the "wheel feed," operated a toggling pawl, certain in its operation, and simple in adjustment; tension is from a rod, around which the thread is twisted, each turn increasing the tension; a peculiarity is claimed in the operation of the feed. The groove in this cam, which gives motion to the needle-bar, is so arranged that the needle-bar is at no time actually at rest, but its speed, as it approaches the top or bottom of its stroke, is gradually increased or diminished. The Machine works with a short needle, and the loop thrown off for the shuttle to pass through is very small; the slack of the thread is drawn up by a peculiar lever operated by the needle-bar, and seems to work with great precision. In the work done by this Machine for the inspection of the Committee, the operater stitched from fine gauze to thick cloth and leather, without any change in the feed, needle, or tension. The Machine is geared to run at a high speed, being four stitches to each revolution of the treadle-crank—it runs very lightly, with but little noise.

Reviewing the merits of the foregoing Machines, in regard to excellence of mechanical arrangements, and adaptation to great range of workmanship, the Committee give preference in order of merit:

First.—No. 169, the Finkle & Lyon Machine.
Second.—No. 1,154, the Wheeler & Wilson Machine.
Third.—No. 565, the Ladd, Webster & Co.'s Machine.
Fourth.—No. 142, the G. B. Sloat & Co.'s Machine.

JOHN E. ADDICKS, Chairman.

Finkle & Lyon's Machines also took the highest medal at the Fair of the American Institute, with the highest premium for fine Sewing-Machine work.

They also took the highest premium at the New Jersey State Fair; at the Mechanics' Fair, Utica, N. Y.; and at various other exhibitions. But we do not attach much importance to such things, and have not space to extract further.

All Machines warranted to give better satisfaction than any other Sewing-Machines in market, or money refunded.

AGENTS WANTED. H. HUGGINS, Agent, St. Louis, Mo.; H. E. HUGGINS, Agent, Cincinnati, Ohio. 573tf

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JOSEPH BRYAN,

No. 214 FULTON STREET,

Between CLARK and PINEAPPLE streets,

BROOKLYN,

Is now offering his IMMENSE ASSORTMENT of MEN'S and BOYS' CLOTHING at Greatly Reduced Prices, being by far the largest ever offered in this city.

The Custom Department is replete with every novelty, which will be made up to order in a Superior manner. 592-604

Save Your Carpets.

Very good advice. How can it be done?

Use

HARRINGTON PATENT CARPET LINING.

It is the cheapest, best, and only article

FOR CARPETS, OIL-CLOTHS, AND MATTING,

And warranted to save 50 per cent. in wear.

For sale at all the principal Carpet Stores.

Manufactured by the New York Carpet Lining Co.,
Office No. 11 Dey street,
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Also, manufacturer of

Comfortables and Cotton Batting.

The cheapest and best in the market.

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CURED BY THE REVALENTA FOOD.

Imported by BARRY, DU BARRY & CO., No. 302 Broadway,

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USEFUL IN ALL FAMILIES.

HEGEMAN & CO.'S BENZINE,

Which removes paint spots, grease, tar, tea., etc., and cleans gloves, silks, ribbons, etc., equal to new, without the slightest injury to color or fabric. Sold by all druggists. 25 cents per bottle. 592-599X

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Patent Improved French Yoke Shirts,

Sent by EXPRESS to any part of the United States, upon the receipt, per mail, of the following measures, which will insure a Perfect Fit, for $12, $15, and $18 per Dozen.

No order forwarded for less than half-a-dozen Shirts.

1st. Neck, A—the distance around it.
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"Dr. Spurzheim's work on health is one of the best catechisms in the world. Although it does not treat directly of grace, yet indirectly it does."—*Rev. Henry Ward Beecher's Sermon on Physical Culture.*

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UNDER-GARMENTS AND HOSIERY, OF EVERY SIZE AND QUALITY, MADE TO ORDER.

Goods exchanged, and money cheerfully refunded in case of dissatisfaction.

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FINE SHIRTS,

TO ORDER, FROM MEASURE,

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Men's Furnishing Goods,

OF BEST QUALITIES,

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WARD'S PERFECT FITTING SHIRTS.

Retailed at Wholesale Prices.

Made to Measure at $18 per doz. or Six for $9.

MADE OF NEW-YORK MILLS MUSLIN,

With fine Linen Bosoms, and warranted as good a Shirt as sold in the retail stores at $2,50 each.

ALSO, THE VERY BEST SHIRTS THAT CAN BE MADE AT $2 EACH.

P. S.—Those who think I cannot make a good Shirt for $18 per dozen are mistaken. Here's the cost of one dozen $18 fine shirts.

30 yards of New-York Mills muslin at 14½c. per yd.	$4 35
7 yards of fine Linen, at 50c. per yard	3 50
Making and cutting	6 00
Laundry, $1; buttons and cotton, 50c.	1 50
Profit	2 65
Total	$18 00

Self Measurement for Shirts.

Printed directions sent free everywhere, and so easy to understand, that any one can take their own measure for shirts. I warrant a good fit. The cash to be paid to the Express Company on receipt of goods.

The Express charges on one dozen Shirts from New-York to New Orleans is about $1.

WARD, from London,

387 Broadway, up stairs,

Between White & Walker Streets, NEW-YORK.

Please copy my address as other houses in the city are selling inferior made shirts at my prices.

594tf-H

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DAMASKS, DIAPERS, ETC.

CONSUMERS OF RICHARDSON'S LINENS, and those desirous of obtaining the GENUINE GOODS, should see that the articles they purchase are sealed with the full name of the firm,

Richardson, Sons & Owden,

as a guarantee of the soundness and durability of the goods.

This caution is rendered essentially necessary, as large quantities of inferior and defective Linens are prepared, season after season, and sealed with the name of RICHARDSON, by Irish houses, who, regardless of the injury thus inflicted alike on the American consumers and the manufacturers of the genuine goods, will not readily abandon a business so profitable, while purchasers can be imposed on with goods of a worthless character.

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Fashionable Mantles.

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In rich Black Silks, of the latest Parisian styles, Zephyr Cloth Suits for Promenade, Striped Cloth Bournous, and

MOURNING MANTLES.

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Brussels Tap. Carpeting at 6s. and 7s. per yard.
All Wool Carpets at 3s. and 4s. per yard.
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THE CLERGY AND CHARITABLE INSTITUTIONS SOLD TO AT ABOUT COST PRICES.

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NEW GOODS AT LOW PRICES.

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OIL-CLOTHS AT 3s. PER YARD.
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EXCLUSIVE SALE OF THE FRODSHAM WATCH

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To every one who finds either a luxury or necessity in accurate time-keeping, this most accurate and durable of time-keepers presents decisive claims. Combining the results of a long-studied application of science and of a superlatively fine finish, its excellence has been distinguished by the unique awards of

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AND BY PRIZES FROM THE BRITISH GOVERNMENT AMOUNTING TO OVER $15,000.

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And as they have added the

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FOR CHAPPED HANDS, THE BATH, AND FOR CHILDREN,

It is unsurpassed.

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Family Reading.

THE FIRST DEATH IN "OUR SETTLEMENT."

"Mora gentle than the Spring
Or Summer's breath,
And as a mother kind,
The angel Death."

The experiences and histories one frequently meets with in pioneer life, if rescued from obscurity, would furnish themes for the moralist and the romancer. Let me cite one such.

Our settlement had received a good many accessions to its inhabitants, and witnessed a few removals, but none as yet had gone forth from the scenes of its quiet life to the profounder quiet of the grave. We made the first one there in a little "clearing," across which the tall maples threw their shadows—made it just as the tinted foliage was making the old forest about us gorgeous with autumnal glories, while the winds that whispered through its aisles told of decay and approaching desolation.

It was made for a stranger who came among us a few months before to touch our hearts with her chastened sadness, instruct us by her fortitude and faith, and cause us through our tears to smile a glad welcome to her deliverer, Death.

"Some women must suffer—some women must weep—
And 'tis better that they should die,
Than harrow the lives of those they love,
With a breaking heart's long cry."

The saw-mill—that first requisite in the improvements of a new place—was completed, and a sawyer was needed to take charge of it. Before one was found, a man strolled into the place searching for employment, and after a few days' trial of his mechanical skill he was hired, and went after his family, who were stopping at the nearest large town.

One who has never resided but in old and populous places, cannot appreciate the interest a "new-comer" excites in the little isolated settlements of our Western states. Hemmed in by forests and almost impassable roads, shut out from current news and the stir of the busy world, pressed with privations and toils such as *they only* know who make the first inroade upon primeval nature, and open the first pathways thither for civilization and business—any accessions to strength or numbers—any breath from the world without, stirs the pulses of the whole community, and becomes a topic of conversation in every household. Thus it was with us. We watched for the coming of this family with as much eagerness as we had before listened to hear the clatter of the sawmill.

At length they came—Mr. Brown, his wife, and three children, the eldest about twelve years old. They went into the only unoccupied house in the place—a rudely constructed and incommodious one. Their household goods were very plain and not very abundant, though they were so arranged as to give the poor abode an unlooked-for air of taste and comfort. There were many little indications, in small articles of female ingenuity, books, music, and especially in the manners and appearance of the children, bespeaking something in the family superior to our common backwoods people. Looking at the coarse-built, coarse-mannered, ignorant, hard-working father, we marveled to see such well-bred and refined children; but one look at the mother, and a few moments' conversation, unraveled the mystery, and left us in profound wonder how *such* a woman could ever have become the wife of *such* a man.

She was tall, finely proportioned, commanding, and fascinating in her manners, and had evidently been once possessed of queenly beauty. Occasionally there was a flash from her large eyes which told of latent fire, and a curl of her firm, beautiful mouth indicative of native pride and will; but, with rare exceptions, sorrow seemed ever welling up to those dark orbs, ready to brim over but for strong self-control, and a touching sadness lurked about that chiseled mouth, and when she spake, hers was one of those "voices that have a tear in them." There was a sort of majesty in her mien—a stateliness and ripeness of character which never descended to complaints, and with it all a subdued and gentle air, evidently the result of some secret influence potent to subdue a proud will, and hold in check a strong and regal spirit. It was a sustaining influence, enabling her to endure without complaint or chafing of spirit, the daily drudgery and privations of a life that a single glance sufficed to convince was uncongenial and repulsive to her. What was this influence? Was it necessity? Was it cool philosophy or apathy?

These could never have quelled and regulated that proud and restless soul!

She had not been long among us before we learned what that hidden power was—learned that whatever might be her secret sorrows, there walked with her in the furnace of trial "One like unto the Son of Man." We felt that her spirit owed its gentleness and submission to its communings with the invisible and the heavenly. Though she said little, she taught us much by her life and the spirit she manifested. She never spoke of her husband or of her former life, was prompt and efficient in the performance of her domestic duties, and patient and cheerful under circumstances and inconveniences very trying to the hardiest among us.

Only toward her children did the full tide of her soul go forth, and over them she had an influence all-controlling. She was their teacher, their companion, their earthly all. At the close of the long summer days we used to hear her singing to and with them, and we would sit by our open windows, or gather in our door-ways, to listen to those rich and thrilling tones as they rang out upon the still air, at that quiet hour. They sometimes seem to move and thrill me yet, after the lapse of years, as I recall them in hours of twilight musing.

She came among us when the birds make our woods vocal with their vernal songs, and the spring flowers carpeted and adorned the lap of earth. She left us just as the birds were hushing their summer notes. And when the leaves fell softly at the touch of the Frost-king, they dropped upon her solitary grave, and mantled it with a covering of varied hues.

Our settlement had been visited with a general sickness, and there were few in it able to nurse and attend upon the invalids. Mrs. Brown had subjected herself to many invidions remarks because she never joined our social tea-takings. She was always at our little prayer-meetings and other religious gatherings, and her services in sickness were never withheld, but with these exceptions she was generally at home with her children. But during this season of sickness she was almost continually with the suffering, exercising the vocations of both nurse and physician with untiring assiduity.

After most had recovered, and all danger seemed past, she was attacked, and from the first said she should never recover. There was a short but severe conflict in her soul before she could calmly and trustfully give up her children. After it was over, her strength and serenity of faith were wonderful. "My Father knows what I have asked for them at his hand. He sees it is better for them that I should go now. Perhaps the shadows that brood over my life might tinge theirs with gloom if I should live longer with them. He will be their friend and portion."

I was with her throughout her sickness. She had been a study to me from her first coming among us. I had often wished I could get nearer to her heart, learn her history, and proffer her my sympathies. But while she ever manifested a sweet courtesy to all, there was about her a dignity and reserve which forbade inquiries into her private history. None among us knew more of it than that she was a native of England, and came from Canada to our new state.

Her sickness was a lingering one, and we who watched by her bedside hoped till the last that she would recover. It was, however, not to be. She had finished her course in the school of discipline, and was ready to go home. So with a serene, unwavering trust did she wait for the messenger whose footsteps, inaudible to our dull ears, she heard, and was ready to welcome. In that calm and solemn waiting time she revealed to me such portions of her former history as her heart prompted, or she judged best on her children's account.

I felt sure before she told it me, that behind her hard, repulsive present life lay a tragic history—that hers were sorrows no human sympathy could wipe out.

This, substantially, was her story. The only daughter of proud, ambitious parents, she grew up indulged and doated upon; her pride, talents, and wishes ministered to in all respects. No expense or pains were spared for her education or happiness, and the most ambitious hopes were entertained for her future. But she loved one who had an artist's and a poet's soul—one below her in rank, as society estimates rank—one whose large, rich, tender nature would have met and filled the wants of her own, and lifted her up from a selfish and barren life into one true and noble.

She said: "It was a death-blow to the fond, ambitious hopes of my family. I was called *beautiful*," and she smiled one of those lofty, contemptuous smiles which but rarely curled her lips, "and they expected that my beauty, combined with my accomplishments, friends, and position, would secure me an alliance with the nobility. Deluded parents! They thought they were seeking my happiness. They could not see that one like him I loved, wearing the insignia of *Nature's* nobility, would make the life of their child richer and happier than could titles or coronets."

It was the old story of parental pride and short-sighted interference; and self-will and disobedience on the part of the child. Her will had never before been crossed, and now refused to yield, and her parents were inexorable. Her only brother, some years her senior, joined his influence with the parents, and meeting her lover in Paris he sought a controversy with him, and in an affair of honor he fell—the proud, unrelenting brother his *murderer*. With him died out her care for life, her love of kindred, and all the hopes and aspirations of her youth. She had loved him with the intensity of a strong, undisciplined nature, and from the hour that she learned his tragic end, her heart was filled with hatred toward her family and fearful thoughts of revenge. She was willing to sacrifice herself, and all that was left to her of life, if she might but inflict upon her family mortification and sorrow for the course they had pursued, commensurate with her own sufferings.

The father, who doated on her, and was much troubled at her changed appearance, received just then a government appointment to Canada, and hoping change of air and scenes would divert and restore her, he accepted it, and, expecting to return after a year or two, bade adieu to his English home.

"No change could divert me from my two strong passions—grief for the dead and desire to *revenge* upon the living. I watched and waited for an opportunity to lay low for ever that family pride that had wrought such misery for me—watched with a diabolical spirit, at the remembrance of which I now shudder, and for which I often wish I could find the excuse of insanity. It was for this purpose I married the man I call my husband. He was a menial in my father's employ, and would never have presumed upon any advances to his proud daughter. It was all my own work, and no one is to blame for my joyless, mismated life but myself, and I alone should bear the penalty. I fully intended to die by my own hand as soon as I had consummated the rash act, and witnessed the full effects of my revenge. But I *dared not die*. A warning hand from out the dread invisible pressed me back from the fearful abyss.

"My haughty father bowed his head in shame, and died. My equally haughty mother and brother returned to their native land covered with confusion, and I was to them as one dead. I loathed the man I married, and made his life wretched, yet with unrelenting will and sullen despair I endured my lot, following him from place to place in search of the means of livelihood, often sorely pinched for the common comforts and decencies of life.

"We were 'roughing it in the bush,' in the backwoods of Canada, the second year of my miserable married life. All the offices of the household devolved upon me, and I had never learned to perform any useful labor. Poverty, misery, and utter despair seemed to be my portion. I longed to die, yet, as before, I shrank back from the mysteries and retributions awaiting me beyond the grave. The excitement and strength revenge give had all died out, and upon the dark, forbidding pathway before me there glimmered not one ray of light or hope.

"My health failed, and I laid down, as I supposed, to die.

"Among the rough, kind neighbors who came in to minister to the poor, sick stranger, was an old woman, plain, unlettered, herself poor and worn with toil and hardship. She could read her Bible, and had sat at Jesus's feet and learned of him, and she became his messenger to me, bearing glad tidings of great joy to my desolate soul—teaching me of his pardoning love and the freeness of his great salvation. There in that rough cabin, almost beyond the precincts of civilization, on a sick bed, with one of the most obscure and lowly ones of earth for my teacher, in my utter misery, blindly groping for the door of death, did I touch God's hand of tenderness and love, and yielding to its gentle guidance, it led me back to look over my blighted life, repent of its sins, and as far as in me lay repair its follies. I wrote with tenderness and penitence to my mother, but have never received a reply. I could not be a *loving* wife, but knowing full well that I alone was blameworthy for our ill-assorted marriage, I have tried to be faithful, kind, and patient. For my children's sake I could willingly accept this life longer were it my Father's will;—but for myself, I long for my home and my inheritance—my eyes are often dim and my soul weary with watching and waiting for the coming of the Bridegroom."

She committed her children to my temporary care, with an unfaltering assurance that God would care for and guide them—gave me a package to transmit to her friends—preached Christ and him crucified to all who came to the house—and when her work was all done among us, that heroic, patient, sore disciplined one laid off the harness in which she had toiled so painfully, and went to the rest and shelter of eternal love.

As I gazed upon the worn and wasted form, shrouded and coffined for burial, the mellow light of an autumn day just touching the pale, broad brow and marble face as with a parting blessing, and then looked about her rude habitation, where poverty and toil had left their impress, I was *glad* that God had called her hence. She had learned how vain and weak is the unsupported soul—how terrible is an unsubdued will left to its own devious course—she had tested the willingness of God to forgive sin and the sweetness of pardoning love—had proved the faithfulness of his promises and the kindness of his cultivating discipline, and then had heard, amid the dark night-watches, the welcome voice of the Bridegroom calling her home to his house of many mansions. How could I but rejoice? Still it was with many tears that we laid her away in that solitary grave, amid the shadows of those dim old woods, and returning to our homes, made solemn by the brooding presence of death, we pondered the lessons she had taught us, and the wonderful lessons of God's providence.

"It is not best all women should live,—
God and the angels know."

MELVA.

TO BE WITH CHRIST.

WHEN the brilliant, amiable, and accomplished young Italian woman, Olympia Moratta, whose learning and loveliness graced the splendid epoch of Leo Xth, had become the persecuted victim of Romish tyranny for honoring Christ above a polluted priesthood, then poverty, sickness, desolation, exile, tried their worst upon her constancy. After she who had been the delicate nursling of courts and letters had fled across the stony fields of Bavaria, with literally bare and bleeding feet, the strength of the frail body failing, she bent under the roughness of fortune, and quietly lay down to die. To one of her noble friends in Italy she wrote, "Let the Word of God be the rule of thy life, the lamp upon thy path, and thou wilt not stumble." As the purple flood of life ebbed in her thin, white frame, she said, "I desire to die, because I know the *secret* of death. The cunning mechanism is near to its dissolution. I desire to die, that I may be with Jesus Christ, and find in him eternal life. Do not be disturbed at my death, for I shall conquer in the end; I desire to depart and be with Christ." *With Christ!* so, the world over, and through all ages, in the first century or the last, the true heart of faith answers, in its final and glorified hour, to the prayer of Jesus, "With me where I am."—*F. D. Huntington.*

THINGS IN MAINE.

BANGOR, May 5, 1860.

WE have an instance, in this vicinity, of the Scripture declaration, that "God caused it to rain upon one city, and caused it not to rain upon another city." And in the instance, the Sovereignty seems to shine out,—the rain not falling where the specialties of culture were leading us to look for it. The most of our churches, the most favored of them in external adjustments, have not received the dew and the rain of God's Holy Spirit. It has been a season of more than the usual absence of the Divine influence. Yet one church, small, feeble, too poor to have a pastor, supplied with preaching of our order one-fourth of the time from the Theological Seminary, has been singled out and signally blessed. Last Sabbath this little church received an accession from the world of twenty-one members,—eight married couples,—making sixteen heads of families. The commencement of this revival shows the benefits of our Conference system. Last January the County Conference met with this church in the town of Veazie, three and a half miles from Bangor; and it was a blessed meeting;—it encouraged and made strong the weak. That meeting was the beginning of the revival. The other evangelical denominations shared in the work. Whilst there is this gain to our Christian body by the work and fruits of the Spirit, there is also deprivation and loss by the visitation of death. The Church of our state has sustained a great loss in the death of

MRS. ELIZABETH B. T. TAPPAN,

the wife of Rev. Dr. Tappan of Augusta, Secretary of our Missionary Society. As in the revival just spoken of, God's Sovereignty seemed to be illustrated in her conversion:—his Sovereignty first marked her for his child; and then his Providence ministered to her conversion—adjusting that tissue of circumstances which, through grace, conduced to her conversion.

Mrs. Tappan was the eldest daughter of the late Hon. Thomas L. Winthrop, and was born in Beacon st., Boston, May 14, 1787. A reverse in her father's fortunes separated her from her home, took her to New York at the age of two years, to live with her grandparents. Upon the death of her grandfather, Sir John Temple, the family moved to Boston, where she lived with them from the age of eleven till she was past twenty-two; "nurtured and cherished as an own child, and surrounded by elegance, luxury, and all that could render the world attractive." In this regard the Providence seemed not to favor the election;—not furnishing the surroundings and imbuings of spiritual religion; indeed, very little of serious, spiritual Christianity was there, at that time, in the city of her residence. But the Lord did provide. A disciple of eminent attainments, an English gentleman, Mr. John Stuart, brother of Rev. James Haldane Stuart, was moved to come to this country, at this time, in order that he might do good to his relatives here; among whom were Lady Temple and her family. He came to labor directly and specifically for the conversion of these friends. Many faithful conversations had he with Lady Temple and the inmates of the house;—not noticing perhaps the modest, shrinking girl, who yet was always present, and drank in his words probably as none else did. She not only received them; so precious they seemed to her, that she daily reported them to a servant of the family, a nurse—and she too was interested. And these two, if no others, found the way to Jesus. Mrs. T. was converted by a still, gradual process; but the work was deep;—the genuineness never could be doubted by others. She withdrew from Trinity church; her soul hungering for the evangelical doctrines, sought rest and nutriment at the Old South, under the ministry of Mr. Huntington. She attached herself to an "elect, precious" female praying circle of the city. She put from her, as having now no charms at all, those brilliant gayeties which were her birthright. Everything in her spirit, character, and demeanor bespoke the Christian.

If asked to touch some of the traits of her character and piety, the first presenting itself would be her self-diffidence; meekness, quietness, a shrinking from observation; the faculty of noiselessly doing manifold and substantial good things; hers a spirit that strongly inclined to the communings, and the wrestlings, and the hidden achievements of prayer. We know she tested the efficacy of prayer in reference to her own children, and its efficacy was honored in the trial; they all came in. There were times and struggles in this experience which probably only the maternal heart can know.

Born and educated to another church and sphere, she came to her new field in Maine in 1814, and she gave herself at once and wholly to the service. A large property, received from friends, she laid down to the Master's work and cause with a still larger heart. Nothing was diverted to pride or show or any personal gratification. I regard Mrs. Tappan's course as furnishing a delightful specimen of the true Christian consecration; person, influence, property—all given; then the ease, the cheerfulness, the spontaneousness with which the good was done, made it a grand beauty. I may select one item which many would set down as a great annoyance—the coming in upon her home-circle of wayfaring disciples, and especially ministers of the Gospel. I question if another instance can be found where, in the providence of God, so large a hospitality, for so long a space, has been incurred; certainly it was never more cheerfully rendered. The grace, the calm facility, the evident pleasure which characterized these home ministries was often a marvel to those who witnessed the tide as it came and went. In the great number and variety of strangers, it is not supposable there were not some angels; and so a benefit and a blessing were left behind. At any rate, the awards of that career of beneficence, all done for Christ, are now entered upon. Death sometimes stood before her as a fear; we are sure, from her life, she met it as a triumph. S.

Foreign Miscellany.

AMERICANIZATION.—The Conservative members while showing their candor in declaiming against Americanizing our institutions, which nobody intends to do, exhibit their wisdom in not refusing to learn those lessons of ruffianism in which the American House of Representatives is so well fitted to act as an instructor. For some time the policy of the party has been to speak against time, and by making speeches of more than usual length and dullness to drive their opponents from the House, and thus obtain a "count-out." This was attempted on Thursday evening. During one tedious speech the Liberals had left in large numbers for refreshment. The Conservatives then quitted almost in a body, only four members being left on their side of the House. The whole number was thus reduced below forty, the number necessary to constitute a House. The Speaker's attention being called to this fact, a bell was rung to intimate that the House was being counted. Several Liberals rushed from the refreshment-room, but for this the Conservatives were fully prepared. A dense mass crowded about the door and resisted by force all entrance. The Liberal members had to struggle through as best they could, being crushed and hustled, and in some cases struck with violence, by the Noble Lords and Honorable Gentlemen who would neither enter themselves nor let in others. It was only with the greatest exertions and several severe blows that they could force their way through the crowd of ruffians who resisted their entrance. Perhaps a more disgraceful scene has hardly ever degraded the Hall of the American Congress, and while we readily believe that the majority of the Conservative party would denounce it with as much earnestness as ourselves, we may observe that for the future they would do well to moderate the warmth of their denunciations of American proceedings. It is clear that even close boroughs cannot protect us from some of the fruits which have hitherto been supposed to flourish only on democratic soil.—*Leeds Mercury, April 28th.*

THE "Oxford and Cambridge Mission to Central Africa" threatens to break down. Already Dublin University is included, and a general appeal is issued. *The Record* says that Dr. Livingstone is depending upon the Church Missionary Society to send him missionaries. Such an enterprise is wholly alien to the aim of the Universities, and especially to the spirit of Tractarianism that now leavens them. The wonder would have been if they had entered into it with any zeal or earnestness.—*Patriot.*

LORD PALMERSTON rode on horseback to Danbury (thirteen miles) last Saturday morning, saw Maidstone gallop, then cantered back to Broadlands, had out another horse after luncheon, and rode all over the estate—pretty well for a man of seventy-five.

REV. WILLIAM VAUGHAN YARMOUTH, M.A., of St. John's College, Oxford, and late Incumbent of Westbury-upon-Trym, near Bristol, has been received into the Roman Catholic Church, at Rome, by the Right Rev. Monsignor Talbot.

REV. A. W. THOROLD, rector of St. Giles-in-the-Fields, is announced to give a lecture at the Assembly Rooms, Stamford, on Tuesday evening next, on "The Missing Link; or, Bible Women in the Homes of the Poor."

COLONEL TOMLINE, M.P., is about to erect a barometer near the fishing-dock at Grimsby, for the use of the fishermen frequenting the port. It is to stand on a granite pedestal and pillar about seven feet high, surmounted by a sundial. The barometer is calculated to give an indication of the weather twenty-four hours beforehand.

THERE is a rumor current (says *The North British Mail*) that the two youngest sons of the Duke of Buccleuch have followed their maternal relative, and gone over to the Church of Rome.

WE observe that at Guildford Rev. John Jones, the Congregational minister, has taken the theater for Sunday afternoon services, which were commenced last Lord's day.

THE British Museum is about to acquire for £2,000 the splendid collection of Oriental books belonging to Colonel Taylor.

THE LATE REV. DR. JOHN BROWN'S LIBRARY.—The library of this late eminent divine, valuable in theological literature beyond almost any private collection, has been valued at £1,100, at which sum the trustees are willing to sell it to the United Presbyterian Church. This amount Rev. Dr. Johnston has undertaken to attempt to raise, and we cannot hesitate a moment as to his success.—*Scottish Press.*

FACTORY OPPRESSION.—In the testimony taken in the matter of limiting the hours of labor of women and children in bleaching and dyeing works, one child said that at times, when they were filling heavy orders, he had frequently not been in bed more than sixteen or eighteen hours a week. Another, eleven years of age, testified that he began work at 12 o'clock on Sunday night, and worked until 8 o'clock Monday night; then started again on Tuesday morning, and worked till 12 o'clock at night; and did this for two or three months without stopping. The foreman stated that the thermometer in the rooms often stood at 130 degrees, and in this atmosphere the boys and girls often worked sixteen, seventeen, and eighteen hours per day. A foreman of another establishment stated that for three days of the week, during the summer, the girls worked twenty hours per day, and that their ages averaged from ten to eighteen years. The bill to limit the hours of work passed with a large majority.

A SURVIVING VICTIM.—*The Bombay Gazette* of March 12th has the following:

"We scarcely know whether our readers will be more pained or relieved to hear that Miss Emily Wheeler, the daughter of General Wheeler of Cawnpore, is still alive. Captain Harvey, superintendent of the department for the abolition of Thuggee, has had communication with the unfortunate young lady. She we understand, is so utterly broken in spirit that she entreats her friends not to seek to bring her back again, but to leave her to her wretched fate. Yet it is a better mercy for the poor girl herself that her request should not be complied with. Time may obliterate the remembrance of even her sorrows; and if there were no real kindness to her to obey what wild wishes her present morbid nervousness of feeling may suggest. It is necessary, too, that the Government should vindicate its own dignity and justice by ascertaining the true particulars of this sad story, and punishing the guilty parties with relentless severity."

BAPTIST EXCLUSIVENESS.—*The Freeman* of last week had a long article upon the impropriety of Baptists attending at Independent chapels. Other things being equal, we suppose all persons would attend the places of worship belonging to their own denomination; and if the Baptists provide the most instructive and earnest preachers, they will not only be sure of the attendance of their own people, but of a good many Independents beside. It is the ministrations of the pulpit that will always decide attendance in the case of denominations separated by such slight differences as those between the Baptists and Independents; and such complaints as those of our contemporary only give occasion for the sneers of onlookers.—*London Patriot.*

SOMETHING NEW.—B. T. BABBITT'S BEST

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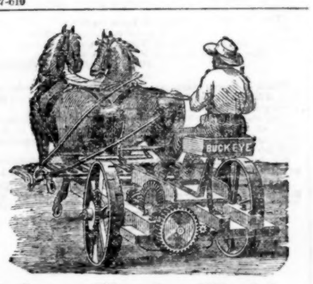

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Something mystic and weird is in all his books. The rigid aspect of the Puritan manners is shewn folding under it infinite depths of tragic passion, and brooded over, almost palpably, by spirits from the Invisible. The old Pyncheon house becomes to the reader a haunted mansion; commonplace enough perhaps in its physical appearance, but the air of it heavy with thick and dark traditions of the Past; the very gables of it grim with unblossoming recollections, that have woven their rigorous net-work over them; its garden, not so much blooming and redolent with a sweet and natural summer fruitfulness, as fettered to a repulsive luxuriance, or else blighted to a drear barrenness, by some long-forgotten baptism of blood. And yet, withal, the exactest and most searching delineation of character is everywhere carried on beneath such a frowning frame-work of scenery. The inexorable analysis of motive, desire, affection, purpose, of permanent qualities and of fluctuating moods, is pursued as continuously, and with as spontaneous an ease and mastery, as if the subjects of it were girt all the time by the commonest surroundings, and held in their hearts no pregnant occasions of wonder and fear. And the style of the author is never more admirable than when treating with sure and dainty touch the most impalpable and tenebrous moods, or darkly suggesting some mystery of guilt, which would lose half its awfulness if it were more exactly and less duskily told.

The appreciative readers of Hawthorne's romances are necessarily not numerous; and some of those who recognize with delight his singular and almost unsurpassed powers, are yet repelled by what seems to them his morbid and melancholy preference for the darkest elements of human experience—its fear, self-distrust, above all its remorse—over those which are happier, more healthful, and more inspiriting. Undoubtedly his books present special minds, and even these minds in special and transitory states of experience, rather than pictures of the usual spiritual life of mankind. A society generalized from the vivid and peculiar individualities which he has portrayed might belong to some other planet than this, but it could not prolong itself through one spring season on the broad and bright and rain-refreshed orb which our great Father has established for us. We cannot help feeling that one broad gush of irradiating sunshine let into the haunted Pyncheon mansion through window and door, would sweep all the hovering shadows out of it, and cleanse the walls from the odor of death that now clings to them like a curse. We long instinctively to level the forests beneath which the remorseful Puritan sinner hides and nurses his festering remorse, and to send him forth to a broader field, less heavily shrouded with material glooms, with less of burdensome portent on the winds; to confess his wrong, and manifest his repentance, and seek in Christian self-denial and duty for security and release. This sense of something oppressive, unwholesome, cavernous, and close-shut, in even the most fascinating volumes of Hawthorne, haunts many readers; while, of course, to the multitude of casual purchasers, who are most familiar with Mr. James's two horsemen, and Capt. Marryatt's fast-sailing brigs, these really rich and peculiar romances look simply fantastic, and are dismissed as intolerably tedious.

Yet they are not few,—whom the author himself has described in his preface to his present work, as readers 'comprehensive of his purposes, appreciative of his successes, indulgent of his shortcomings, closer and kinder each than a brother,' to whom he gladly makes his appeal, and who will welcome every book from him with unquestioning enthusiasm; whose mental life recognizes in fact few other points more marked and memorable than those which have been fixed by the appearance of his successive volumes. And to such of his readers no other of his works will on the whole, we judge, possess the fascination which belongs to the one that now lies before us.

All the best qualities of his mind and style are copiously expressed in it. The characteristics of Italian scenery are rendered on its pages with a sumptuous radiance and wealth of description, or again are portrayed, in their finer traits, with an airy and delicate charm of language, beside which the actual colors of the palette are not more vivid, while less suggestive. The very dust and mould of Rome, the shadow of its monuments, the spray of its fountains, the gloom of its antiquity, the fantastic glitter and clamor of its festivals, is on the sympathetic story. And the veritable atmosphere of the city and the Campagna seems brought by this inexplicable ministry to enter and fill our distant dwellings. The story itself is in the highest degree characteristic of its author; isolated from all other stories by the intense force of his special genius. It has the smell of blood upon it. It begins in mystery, and is enveloped constantly in minor mysteries at each point of its progress; and it closes in the darkest mystery of all, leaving us aghast at the abrupt termination. Yet a great moral truth, hinted at intervals along its course, shoots its thread of spiritual significance athwart the otherwise obscure web; the characterization of the several persons involved or touched by the darkling narrative, is as sharp and effective as if there were no such palpable glooms beneath and around them; the most exquisite pictures, the most delightful criticisms and thoughts, are hung along the walls as we pass; Donatello is a creation so unique yet so lifesome, in his sensuous hilarity superseded by the knowledge learned through sin, that we almost start to think how nearly possible he is, although so unreal; and Hilda walks, in her fineness and firmness of constitutional fibre, and her celestial pureness of temper, a very angelic presence in the volumes, shedding the consecration and the gleam upon all. For her, at least, the coldest reader must thank Hawthorne; and the least sympathetic confess an attraction in this so mystic yet memorable romance.

THE CHRISTIAN EXAMINER. Volume 68. May, 1860. New York: C. S. Francis & Co., 554 Broadway.

The present number of this uniformly brilliant and entertaining Review contains an article on "The Apocalypse Analysed and Explained," which on the whole is less worthy of respectful attention than any equal amount of writing about the same theme that we remember to have anywhere seen,—a sheer waste, it seems to us, of good paper and ink; another on "Worcester's Dictionary," which lauds that magnificent octavo without stint, wood-cuts and all; another, on Mr. Starr King's volume on the White Hills, which is eloquently eulogistic, and withal a very rich and quickening article; another, on "Arminius and Arminianism," which is in the main discriminating and just; another, on "The Franklin Search and its results," which shows the hand of an expert, and is full of fresh and well arranged matter; and yet another, on "Darwin's Origin of Species," which is not only the ablest article in the number, but one of the most satisfactory and conclusive of all the articles we have yet seen on the subject that has suggested it.

The usual notices of current literature close the number; showing the fine critical faculty and culture, the sharp and aggressive Unitarianism in theology, and the generous range of observation and scholarship, which are always characteristic of the strictly editorial department of this Review. We lay it down with a renewal of the conviction, which we have several times expressed before, that it is one of the ablest and most effective of all the instruments in the hands of the Unitarians of our land and time for the propagation and defense of their special views. Graceful, daring, practised in all arts of attack or of defense, engaging in style, and vigorous in treatment, it wields more influence than a score of pulpits, and is hardly matched in effective force by any other Review that we know.

THE American Tract Society, (instituted at Boston,) has taken a pleasant room at No. 13 Bible-House, where its own and other religious books will be kept constantly on hand for sale. Pastors, and others friends of Tract operations, will find it a pleasant and convenient place to call.

FOREIGN.

HALIFAX, May 16th.

The royal mail steam-ship Europa, Capt. Leitch, from Liverpool 5th, via Queenstown 6th inst., arrived at this port at 11 o'clock last night.

The Reform bill had passed its second reading in the House of Commons.

Lord John Russell stated that the English proposition for the settlement of the San Juan difficulty had been rejected by the American Government, and that further action depends upon Secretary Cass's reply to the last English dispatch.

There is no change in the aspect of Continental politics.

Rumors were current of renewed troubles in the interior of Sicily.

Spain grants a general amnesty.

The Liverpool cotton market closed firm on Friday at about the prices of the previous week.

THIRTY-SIXTH CONGRESS.

TUESDAY.

The following named gentlemen voted with the Republicans, ousting Mr. Cooper (Dem.) from his seat, which was afterward given to Mr. Howard (Rep.):

Messrs. Adams and Anderson of Kentucky, Davis and Harris of Maryland, Etheridge and Maynard of Tennessee, Hickman and Schwartz of Pennsylvania, and Gilmer of North Carolina.

This is the first contested case decided this session.

CHICAGO CONVENTION.

CHICAGO, May 16th.

The Convention was called to order at noon to-day.

Governor Morgan made an appropriate address, and nominated Hon. David Wilmot of Pennsylvania as permanent President.

The nomination was received with great applause.

Mr. Wilmot was conducted to the chair, and made an eloquent and effective address.

Speech of Rev. Dr. Tyng.

(THE following admirable speech, reported exclusively for *The Independent*, was delivered before the American Tract Society, Boston, at Dr. Cheever's church in New York, on Thursday morning of last week.)

Mr. Chairman, and my Christian Friends: I view this as one of the most interesting and important meetings we not only ever had assembled, but perhaps ever shall have assembled, in the city of New York. When I look at the interests that are at stake, at the value of the cause which is involved, at the remarkable providence which has raised up in time of need an appropriate and efficient instrumentality for the accomplishment of the work to be achieved, and at the amazing providence which has watched over it and prospered it with such a degree of calm, tranquil, effective success, I confess that this occasion is one of exceeding personal congratulation. I cannot but congratulate the oldest Tract Society in the United States, the parent Tract Society of this country, the mother of us all, upon its meeting this morning with all the circumstances of a Divine benediction resting over it, and of the communion and fellowship of Christian reciprocation arising from it. We meet here this morning under a banner two-fold, but never to be separated—the banner of purity and peacefulness. First pure, then peaceful; first truth, then peace; first a foundation that God hath laid in Zion, then evidence that God is building up peace on that foundation. The grand uniting principle upon which we are brought here, cemented together, and made one, to-day, is the union of absolute purity and peacefulness, and a grateful enjoyment of things in prosecution. The old and first-established Tract Society meets here before us, not a forth-putting, agitating power, in the midst of a peaceful community, but a dove from the very ark of safety, with an olive leaf in her mouth—a divine messenger, going to shed from its beautiful and illustrious wings, over a disturbed surface, rays of heavenly light. For a while, this lovely ark attached itself to a junior but an outgoing craft, to be led across the ocean by other pilots, and according to the direction of other charts; till, at last, the faithful watchman having slept beneath in confidence too long, they found, alas! themselves dismasted and disabled, and floating like a log upon the sea, attached to a superior ship. Nothing then was to be done but, at the risk of everything, in the perils of the sea, to cast off, and start for themselves. Nothing was to be done but, in trusting dependence upon that Pilot that never forsakes the Christian, that rebuked the storm, and that walked upon the sea in perfect peace when his disciples were filled with terror and dismay—nothing was to be done but, in trusting dependence upon him, to cast off and start upon a voyage—ah! not a voyage of discovery, but a voyage homeward bound. It was a voyage on a raging billow, to be sure, but the beautiful shining shore that lined the other side with its translucent, glittering attractions, promised the ample reward of a home of peacefulness, blessedness, prosperity, and protection. If any one asks why we cast off, our answer is, that we found ourselves going on a voyage we had never bargained for. We found that the voluntary coolies were to be sold as involuntary slaves. We found that when we came to the end, instead of receiving the recompense for which we had been looking, and which we had a right to anticipate, the recompense which we were actually to receive was wrong and suffering under oppression—almost enforced servitude to a system against which our consciences rebelled, and from which the very purpose of our better nature held back. It has been asked why we are here. As well ask Joshua and his men in the valley of Gilgal why they were there. They were there because that was God's promised land to them that did his work. We are here because this is the Lord's appointed place of labor and toil to them that faithfully obey his will. And we are here this morning with a spirit that, I will venture to say, has characterized no meeting in this city, this week. There is a feeling in our midst that other assemblies have desired in vain to find. There is a moral confidence existing among us which I am persuaded other bodies would give very much to have. We stand here together, brethren and sisters, to say "Lo, the winter is passed, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds has come, and the voice of the turtle is heard in the land." Now look upon this assembly. Do you say, "That which these feeble men build, a fox, if he goeth upon it, will break down their stone-wall?" Then I reply, "We will take the little foxes that spoil our grapes." We have attained to a point in which no longer do we stand and tremble in our shoes, lest mighty mischiefs of political chicanery shall come upon us, entirely to overturn us. No longer do we stand at the by-ways and cross-ways—the *bwia* and the *trivia*—of political parties, and ask that one which happens to be up—and it is always Satan's party that is up—what we may do or say. We stand upon a ground that the living God has given us—a ground which, while we stand upon it, we challenge the living devil to take away from us. We are here in the consciousness of right. We breathe freely. And I am happy that we are in this house. It is a house in which a faithful man often stands up to plead in behalf of truth and free dom. Though my own judgment does not go to the length to which his conscience leads him to go, no man in this community commands my heart's confidence more than he. There are voluntary traitors to the truth, but my faith is strong that never will he, while the world stands, prove a traitor to what he knows or believes to be true. I say, then, I rejoice to be in this house. Be it the Church of the Puritans, I know the stock that the Puritans were of. I am myself of that stock. All that in me which reluctantly at wrong, and contends against oppression, and says, "Give up never!" is simply blood that flowed out from a Puritan father's heart, and milk that was sucked from the paps of a Puritan mother. I am an Episcopalian because I am a Puritan. There is a church that existed before Puritans were known, and without which Puritans never would have been. I cannot forget that my ancestor, Francis Higginson, when leaving the English Channel, in the vessel that was to bring him to this country, looked over the stern, and said, "Farewell, dear England; farewell, dear Church of England: never, never, shall we forget thee." Perhaps it is the regurgitation of honored blood in remote generations, that leads me to say of the Church of England, "Dear Church, welcome to this heart and soul." That Church which is the mother of Puritans, will be the mother of fidelity in Puritanism to the end of time. I say, then, we are breathing freely. There is no necessity for us to browbeat truth by violence, or choke off debate by adjournment. There is no necessity for us to call in the Samsons of the law to put down the apostles of the Gospel. There is no necessity for us to hang up curtains of false excuses before us because we are afraid to confess the deeds we have done. What we do, we do openly. (In stepping back on the platform, the speaker trod upon a gentleman behind.) Excuse me, my friend, for treading upon your toes. Here, every man must take care of his own toes. I may tread upon some others before I close. If they are trodden upon it is their own look-out. Under such circumstances, I say again, we breathe freely. We mean to breathe freely. If men say of us, "They are a fanatical set," be it so. I am a fanatic—an exceeding fanatic—when I think I am right and everybody else is wrong. I do not say I *think* we are right—my friends, you will never get me into that—I *know* we are right. In this heart of hearts, I know that this Society stands upon a right foundation, has adopted a right principle, and is carrying out a right practice. And I shall attempt to show—for my friends put me at the beginning that I might be as long-winded as I pleased—I shall attempt to show that we need no excuses and extenuations from any other quarter whatever. When we act, we act with deliberation, and then we are willing to take the responsibility of what we do. We have no fears, because we know we are right. We have no apprehensions of a power behind us, because we are conscious that the power on which we rely is appointed to be the upholder of them that do well, and the avenger only of evil-doers. There is a mutual confidence between us, and we mean to sustain each other. Does any one ask, then, what is our platform? We answer that it is the Bible, the Word of God, simply, only, fully, entirely. What it teaches, we teach; what it teaches as imperative duties, we teach as imperative duties; what it teaches as contingencies, we teach as contingencies. We teach everything not only upon its right foundation, but everything in its right place. We accept the Word of God as plenarily inspired. We do not feel at liberty to mutilate it because it teaches truths that are unpopular. We take no such ground as that taken by a gentleman that I read of the other day, who after supplicating very earnestly for blessings, closed his prayer by saying, "We do not mean to dictate, but simply to suggest that an answer to these petitions would gratify this whole community." We do mean to dictate: we mean fearlessly to proclaim the truth of God, to defend it, and in the simplicity of it to stand or fall. I hear it now said that the thing which separated us from our friends was "a miserable abstraction." Well, a wedge is a miserable abstraction, when it lies by the side of a log. Take it up, and insert it, and strike it with a beetle big enough, and you will make two abstractions. I will agree that this whole subject is "a miserable abstraction." It has abstracted many a babe from a fond mother's bosom, many a child from a loving father's heart, many a soul from the possibilities of Christian influence and Christian character, and many a poor victim of suffering and wretchedness from justice, protection, and defense. A miserable abstraction, indeed! But there comes a time when miserable abstractions become ponderous realities. There comes a time when principles no longer remain abstractions, but become realities ponderous with responsibility. If great Christian principles and duties are miserable abstractions, then the whole Gospel scheme, and the whole prospect for humanity, are miserable abstractions. There are men that will tell me that the blood of Jesus is a miserable abstraction; there are men that will tell me that my Savior is a miserable abstraction; there are men that will tell me that the infinite Jehovah is a miserable abstraction; there are men that will tell me that the sinner's eternal doom is a miserable abstraction. Be it so. Then these are miserable abstractions which bind us together in the work which we have undertaken, and which are dearer to us than the apple of our eye. My friends, here is a society that has an unrestricted field. No fence surrounds its campaign. Like Palestine, it has its land-marks—integrity, righteousness, reverence, God, and humanity—but it is undivided by fences. Yes, THIS American Tract Society has an unrestricted field. It has an unrestricted field in revelation. It takes all the blessed doctrines of Scripture, and is able to propagate and proclaim them boldly and simply. It bows down to no armed infidelity of man in the Church or out of it. It distinctly and thoroughly teaches the great evangelical truths of the Bible, without asking one class or another what it shall teach. It has an unrestricted field in the duties which are imposed by Divine revelation. It tells what men must do in every possible relation in life. Does it read, "Masters, give unto your servants that which is just and equal?" Here, at last, is a Society that dares to print that text, that feels at liberty to utter it, and that, having printed or uttered it, does not blush, and say, "We mean no offense when we speak of that subject, but it becomes necessary, sometimes, to refer to it." We proclaim it, and urge obedience to it. Does it say, "Let as many servants as are under the yoke count their own masters worthy of honor?" Here is, at last, a Society that dares to say it in the simplicity of truth. We can go to the master and lay our right hand on his shoulder, and to the servant and lay our left hand on his shoulder, and say, "Ye are brethren: see that ye fall not out by the way. Both of you have a Master in heaven. Ah! make it sure that there is a home in heaven for you both." It has an unrestricted field in the sins and evils which it rebukes. Here, at last, is a Society that is not shut up to dancing and tobacco. Here is, at last, a Society whose whole category of sins does not come within a dirty man's mouth and a silly woman's skirts. It considers other sins besides dancing and the use of tobacco. We believe the oppression of human beings in bondage to be a sin against God; we believe the buying and selling of man to be an enormity in the sight of that great Being who made him in his own image, breathed into his nostrils the breath of life, filled him with his own spirit, and said unto him, "My son, I remember thee still;" and at last we have a Society that feels that it has a right to speak of it, and that does not ask any living man on earth whether it may speak of it or not. We have an unrestricted field in the persons to whom we shall go. Ah! wonderful is the passion for union in our day. Where is there a society that so represents the Union as this? In what section of this country is this Society unable to be an edifying preacher? We know no North, no South, no East, no West. This old American Tract Society is bounded by these two oceans on two of its sides, and by the Northern zone and the tropics on the other two. We have not, at last, to go down and ask of that imaginary line which so figures in our papers as Mason and Dixon's, whether we shall pitch a colporter across it naked or with his saddle-bags. We send him South as he is. If their papers are filched and burned, they will be like the ashes of Wickliffe, which were carried by the rivers to the sea, and thus throughout the globe. Many and many a man has served eternal truth in this country, by burying his own ashes at its roots. We have an unrestricted field in occasions. Ah! we do not ask now for opportunities. There is no such thing as fitting opportunities. "Behold, now is the accepted time; behold, now is the day of salvation." Our report tells you that already two of our colporters are in the slave states. But it does not tell you of the scores of letters that come to us from them in application for help, which we alone can give; or of the support and strength we have afforded to Christian households there by teaching which we alone have power to impart to them—for there are Christian families there of the purest Christian character, and of the highest Christian life. If families there desire that which shall declare that purity of character is God's fundamental law, and that the chastity of the female slave is as dear in the sight of God and in the light of heaven as that of her mistress, where will they get them? To what depository shall they apply for them in this city besides ours? Poor "Toby and Sambo" has been given to the flames. "The Duties of Masters to Servants," and similar tracts, have been counted out for destruction. Beautiful is the notice in our last *Tract Journal* on this subject:

"MEMOIR OF MARY LUNDIE DUNCAN.

"We are happy to announce that we have received directly from the mother of the lamented Mary, and the author of her admirable memoir, an *unmutilated and unabridged* copy of that work for republication by this Society. It is accompanied also by some manuscript additions which have never before appeared. In her letter transmitting the volume Mrs. D. says:

"'It gratifies me much to have *your* Tract Society publish this little memorial. I have been sharply rebuked for allowing another Society to *abridge* it; but I have never regretted it, as that word "abridge" was the cause of exciting the inquiry which led Boston to do itself and the cause of justice and truth the credit it has done!'"

The way that was abridged was like the Indian's way of abridging a certain animal that was troublesome—by cutting off his tail just behind his ears. A peculiar system of abridgment indeed is that which takes the very life and element of power out of a story! Abridgment very much like that was perpetrated, also, upon some other publications. As in Richmond's African Servant, the following beautiful verse has not escaped such abridgment:

> "I was a helpless negro boy,
> That wandered on the shore.
> *Thieves* took me from my parents' arms,
> Who never saw me more."

Behold it abridged by four letters:

> "I was a helpless negro boy,
> That wandered on the shore.
> *Men* took me from my parents' arms,
> Who never saw me more."

What! are *men* and *thieves* synonymous in the vocabulary of that institution? It would seem so.

> "*Men* took me from my parents' arms,
> Who never saw me more."

If the poetry had admitted it, and they had said,

> "*Devils* took me from my parents' arms,"

it would have been far more appropriate. Now I say that, at last, here is a Society that has no necessity for such abridgment. We have an unrestricted field in the publication of works suited to our purposes. There is no work which the world needs that they dare not send forth without the slightest alteration. We shall proclaim the Word of God without mutilation or suppression. And the Management of this Society may stand up, at last, and say, with fidelity, "Whom have we defrauded? Whom have we robbed? From whose hands have we received a bribe to blind our eyes withal?" We have an unrestricted field in the personal consciousness of responsibility to God and man, in the discharge of our duties. It was a heart-rending occasion that first made this miserable abstraction a living reality, when, in 1857, a company of fifteen of our united Society made a unanimous report that though the Society had nothing to do with the political questions connected with this abstraction, yet the moral duties which grew out of the question of slavery, as well as those moral evils and vices which slavery was known to promote, undoubtedly did fall within the province of the Society, and could and ought to be discussed in its publications. When this report was brought in by these fifteen gentlemen, who were appointed by the Management themselves, it was adopted by a unanimous vote of the Society, in full conclave. And then it was choked, and gagged, and smothered, and stifled, and locked up, and forbidden to speak, by the very men from whom their appointment originated. What will gentlemen think of such responsibility as this? When that contingency arose, there arose a painful difficulty for some of us, who had made great sacrifice of feeling, and conscience, and sense of duty; because palsied be the tongue that refuses to speak, and the hand that refuses to lift itself up, in behalf of the oppressed. In this assumption of the right by our own servants to overrule our authority and commands, we become the oppressed. Now if my maid-servant insists upon assuming the place of the mistress, and locking up my habitation from me, I claim that I have a right at least to make "a miserable abstraction" of myself. You call it an abstraction. It was an abstraction. It was a *miserable* abstraction, beyond a doubt. But we were obliged to make it. And if men ask us where we stand, we answer that we stand on the ground on which we stood before, of our responsibility to men and our responsibility to God. We do not meet our brethren and say, "You have no right to ask this question; your business is to choose servants, and obey them, and be satisfied with them." I confess that that is a modern idea of personal responsibility on the part of what we call "help." Some of our ladies would be very much dissatisfied with it. It is not our idea of personal responsibility. We have an unrestricted field in the cordiality of our supplications. There is not a living man for whom we cannot pray. My friends, it seems to me that if a man should boggle in praying for a slave in this house, his words would choke him. There is not an individual on the face of the earth for whom we cannot pray by name. We can pray alike for master and slave, the oppressor and the oppressed, the rich and the poor, the exalted and the humble. Nor is there a human being speaking our tongue who may not come to our depository, and receive, so far as we have the means to furnish them, just the very books he wants, and just the very instruction suited to his taste. Now I call that American; and I call the society of which that can be said an American society. And as to whether it puts on the tail of its kite Boston or New York, I am indifferent. All that is necessary is to have a tail that will keep the kite steady. The kite is the thing that will go up, after all. My friends, this Society has always stood upon this bold, noble, fair ground; and it never stood upon fairer ground than now. Unrestricted in the doctrines it teaches, in the duties it performs, in the sins it rebukes, in the persons to whom it speaks, in its occasions, in the responsibilities it confesses, and in the supplications it makes, I ask gentlemen in what it is deficient. I appeal to these venerable brethren around me, and to these Christian sisters—for we are a woman's rights society: we claim that our women shall have a right to their opinion and their judgment; and we mean to publish tracts that will touch other duties besides abstinence from dancing—I appeal to these brethren and sisters, if the ground we have taken is not a perfectly righteous, just, evangelical ground. Does any man say to me, "Why do you take that ground, and join these people?" As well say to one of the men that stood on the margin of the Red Sea on that memorable morning, "Why do you go with those fanatics? Why do you not hug the garlics of Egypt? Pharaoh is a good master. He never sells his young people till they are grown. He feeds them well, and clothes them well. Why can you not abide and stay?" Abide and stay where I must sacrifice my conscience, my sense of duty, my conviction of responsibility to political chicanery and expediency? Why, I would go down and eat the very gravel of the earth before I would do it. Whether it is Puritan blood or not, I tell you it is blood that runs from my very toe to the crown of my head. I cannot do it. I can want; I can fight, if necessary; I can stand up in defense of truth till I grow infirm with age; but it is not in me to do that. I cannot be responsible for talking a language not one letter of whose alphabet I understand. I say, then, that this Society is welcomed by us of the churches of this city. With sincere delight we hail its coming. We exult in its approach. It has anchored itself just where it belongs—in the Bible-House. The only Tract Society in the Union that can make the Bible a looking-glass, and behold with composure its face as it is reflected from it, has anchored there. It says, "Here will I dwell, and this shall be my heritage for ever; for I have a delight therein." There you will find it; and you may lave one hand in the cool water of the Bible, and the other in the tepid stream of the Tract Society, flowing out of it; as on the mountains of Virginia you may thrust one hand into a cold spring, and the other into a hot one, which flow in one channel, mingling as they flow, till by-and-by they come to make those beautiful baths where the sick may find their healing, and the decrepit their restoration, to which generations come, as if an angel had been sent to trouble the pool, and from which they go away whole, blessing God for having provided a remedy for their ills. Does anybody ask, "Where is the American Tract Society in New York?" We answer, "In the Bible-House." Where else should it be? Do you expect to find it in the theater? Do you expect to find it near the offices of *The Tribune* and *The Times*, where the very atmosphere is politics and contention? You will not find it there. Go up where literature has erected its beautiful palace in the Astor Library, in front; where faithful Humanity has lifted up its edifice for science and art, right opposite; where, at the right, Education has adorned its beautiful temple of attraction for the young; where God has been pleased to set up his tower of defense like the peaceful towers of Zion—there, beautiful for situation, is that building, the joy of the whole earth. Walk round about it. There are no dark courts beneath it. Count well its bulwarks. Mark its towers. Beautiful the palace of the great King! There, not on the side of the North, but of the sunny South, in that peaceful nest that seems to have been scooped out by the hand of Providence for our particular occupation, you will find this beauteous association, in its very life, loveliness, and glory. And when you shall go into the Bible-House, and ask, "Where is the American Tract Society?" our brethren—if they dare face the music—must tell you, "Why, just round the corner you will find it, at No. 13 Bible-House." This then is the direction. Now, with this distinct platform, my friends, we go forth. Our beginnings last year were very small. Wonderful has been their increase. Ah yes, "its beginnings may be small: its latter end will greatly increase;" and if ever so small, then I have to say, "Better a dinner of herbs where love dwelleth, than a stalled ox and hatred therewith: better a little that a righteous man hath, than great riches of many wicked."

Dr. Tyng was frequently interrupted, in the midst of his speech, by the most enthusiastic applause.

Commercial and Financial.

Defalcations.

Lower Law Teaching and its Fruit.

Since *The Journal of Commerce* and other kindred journals commenced their denunciations against a "higher law," since Doctors of Divinity began to teach that men must violate their consciences, stifle their noblest feelings, and ignore every generous Christian impulse, in order to obey human enactments, since the Tract Society have refused to speak one plain word to rebuke the vilest wickedness which the sun ever shone upon, we have had a harvest of crime and wrong-doing in the nation such as the world never saw before. Frauds, defalcations, violations of trusts, robbery of mails, and open, downright plunder and stealing, have been every-day matters. Politicians have become a hissing and a by-word. Business men, who cannot be bought nor scared, are scarcer than the gold with which they are tempted. Legislatures which "fear God and love the people," which will not touch, taste, nor handle anything which defileth or worketh evil, are—nowhere. Are our lower law journals to blame for all these things? Oh no!—they have been *terribly* busy in saving the Union. Are our Doctors of Divinity to blame? Oh no!—they have been tithing mint, anise, and cummin; spliting hairs which were grown in the wigs of their great-grandfathers, building partition-walls as high as the sky, preaching obedience to the fugitive-slave law, and other similar work. Is the Tract Society to blame? Never. They have been preaching the Gospel about smoking and dancing. That fraud and robbery which taketh the flesh, bones, and life-blood of three millions of human beings for whom Christ died, is not a matter for them to meddle with. Who *is* to blame for all this rascality? Is President Buchanan? No. Keeping freedom out of Kansas, passing "important measures" with golden instrumentality, carrying elections, and making a laughing-stock of himself generally, has been his chief business. Attending to the duties of his station and minding his own business, are not worthy of his august grandpaship. Can our merchants be blamed? Not they. To sell goods with principles thrown in has been *their* chief business. No time for other matters! Clerks have been taught by the course of their employers that *success* is the great thing to be secured, and that the price paid for it is not to be considered. Certainly *they* should not be blamed. Besides, they have had the South to carry on their backs, and that is enough for them. Can it be that Wall street has had a hand in these matters? Never. They are honest, every man of them, and besides, they don't receive into their select circles anybody who can earn a living in any other way. All the Bulls and Bears in that locality are of one stripe—the purest breed. Again we ask, who is to blame? Nobody?

The latest case in point is the recent defalcation in this city. Mr. Fowler, our Postmaster, has used, it is said, for private purposes more than $150,000 of Government money. Where this enormous amount has gone to it is not easy to say—but people *guess* that it has been mostly spent in the cause of the Democracy, and that the "old gray-haired public functionary" at Washington has *known* all about it for some time past. Never was an Administration more corrupt or rotten, and it is high time that a new order of things was inaugurated. Bribing and buying up newspapers, and squandering the public money for party purposes, have been apparently the glory of J. B., and "when the old cock crows the young ones learn." If put into the scales, which would kick the beam, Buchanan or Fowler? How now about the lower and the higher law, as judged by their *fruits*?

New Indian Paper Currency.

THE Indian Government has resolved on a total revision and reformation of the finances and currency of that great dependency of Great Britain. A reduction of the native army is the main economy resorted to to bring the expenditure within the limits of the revenue, without any increase of taxation; and this will be found effective as well as expedient, as a large native army is no longer considered reliable, the superstitions of the Hindoos being always worked on by the malignity of the Mohammedans. The reform of the currency is to be effected by the introduction of a paper currency, founded on specie deposits, and to be made equal in value to specie. The standard of value in India is a silver standard, though in England it is gold. In reply to a proposition to change the standard from silver to gold, the Indian Finance Minister justly objects, that if it were merely to begin a system, a gold standard would be preferable, but he was "to deal with a system established, under which an enormous amount of obligations, both public and private, has been incurred. These obligations are to pay a given quantity of silver; and if the standard of value were to be changed to gold in place of silver, because the former has become cheaper in relation to the latter, every debtor would be enabled by law to commit a breach of faith upon his creditor. A reduction in the price of gold of only five per cent. would, under such circumstances, in effect reduce the claim of holders of the public debt of India no less than five millions sterling."

The Indian Government, therefore, proposes to adopt a circulation of notes based on a reserve of coin equal to at least one-third of the value of the notes issued, and two-thirds of Government securities. The convertibility of the bank-note into silver is thus supposed to be secured. The three Presidencies of India—Bengal, Bombay, Madras—will each have a Government institution empowered thus to issue notes under a responsibility of the strictest kind.

The effect of this on the monetary systems of the world will be considerable, inasmuch as it will lessen the drain of specie on the European and American markets, and diminish the disturbances of the various money markets; and what is aimed at, especially in India, is to obtain a more uniform supply of money all over that great peninsula.

As the measure is a fixed one, we shall in a little while be able to ascertain its exact value for good, and the drawbacks that may attend it.

Post-Office Defalcation.

A large defalcation—some $200,000—is announced. This large deficit—a polite name for theft—is the result of a seven years' tenancy of office, and, as reported, has been occasioned by fast living, etc., at an expense of $30,000 a year beyond the regular income. Fast politicians, it is said, got a hold of the defaulter. Is the culprit to be treated differently from a bank officer? In what respect is he better than Mr. Lane, the cashier of the Fulton Bank, who was also tempted beyond his strength, and abstracted comparatively small sums to gratify his inordinate appetites.

Some of the daily papers, we observe, are extenuating this offense of the post-office official on the ground that he was of an easy, debonair temper and carriage, and yielded readily to the sucking politicians and others by whom he was surrounded. The same may be said of almost every criminal of this class from the highest official down to the lowest clerk in any office. The higher the position, the greater the responsibility; and in case of malversation, the greater the crime. Politicians alone are appointed to the Federal offices of state, and fitness is disregarded—the great consideration being the political influence of the party seeking appointments. A humble clerk in this very post-office would be tried, and, if guilty, punished for purloining post-office moneys. Why should a superior be allowed to escape? Why should not the forms of justice be applied to the chief of an office as to an underling? Is he to be let off for political, party considerations? Attempts at a compromise are said to be made by the friends of the defaulter.

Money Market.

There is a great superabundance of money, and rates consequently are easy. Brokers can borrow at 5 per cent on call, while at 6 per cent. time loans can be procured. The discount brokers have little to do, and do not expect much business till the early fall months. First-class paper is scarse in the market, and can be easily sold at 5 to 6 per cent. up to six months dates, whether indorsed or single names. The shipment of gold has again abated, and last week only $650,000 were sent, while we have received this week some $1,200,000 from California. The end of the recent shipment of specie has been realised. Our cotton exporters have strengthened themselves in Europe, and prices are better there for our staple.

Foreign exchange is less firm. The bills of the leading firms on London are 109⅛ to 109⅝ for 60 days, and on Paris 5.13¾ to 5.13¾.

The bank statement shows a large decrease in the specie, in the loans, and consequently in the deposits. The banks find it difficult to place out all their receipts, and only a few can do it. Unless some important event should occur in Europe, money rates will be at very low figures all through the summer. The London excitement is over, and rates are declining again there. It is expected that the Bank of England will shortly lower its rate from 5 to 4½ and 4 per cent. Specie was flowing into London at last advices, and the new Indian paper currency, when fully adopted, will take less specie from Europe. The imports are now unimportant. The new tarif adopted by the House of Representatives would excite more attention if it were not certain that the Senate would reject it.

Stocks.

The stock exchange has been much excited, and prices have risen of late considerably, owing to the favorable character of the monetary news from Europe, the improved business on the Western railroads, and the very easy condition of the money market, with the probability of its continuing so. Stocks are thus easily carried; and the brokers, who are large holders of the speculative kinds, combine to uphold prices. The public keep out. They do not like investing in any kinds but bank stocks, select insurance stocks, and these state stocks, which are scarce, and cannot be obtained.

Pacific Mail insurance stock is rising. The company has declared a dividend of ten per cent., payable on the 19th inst. It is selling now ex dividend, and readily commands near par.

Dry Goods.

Comparative Statement of the Imports of Foreign Dry Goods at the port of New York for the week, and since Jan. 1st:

For the week.	1858.	1859.	1860.
Entered at the port...	$599,063	$1,188,826	$859,087
Thrown on market....	750,866	1,051,750	828,252
Since Jan. 1st.			
Entered at the port...	17,956,732	42,666,519	41,015,070
Thrown on market...	23,043,485	43,590,276	42,236,372

The demand for goods is on the decline, yet a good business is doing. The auction sales of prime French goods still linger, and all desirable qualities and styles fetch a good price. Dress silks sell slowly. The greatest activity is in the clothing trade. Linens are active and firm. The jobbers are doing a fair business in the near-home districts and in some parts of the West. Collections are improving in that important section, and the turning of the wool crop into money, which will take place in June, will occasion a good business for the country dealers, or at least those in the large Western towns, and in this expectation they have been and are preparing fitting supplies. The wool clip of Ohio will be very large, and there are cash buyers ready to take it as soon as it is off the sheep's backs. Domestic goods sell less readily for the home trade. The export demand is still good, especially for drills. These and cotton sheetings and shirtings are very firm in price. Prints are dull. Domestic woolens are more active. Western houses are making liberal purchases. Fancy cassimeres, all wool, and wool and silk mixtures, are in request. Low grades of cloths are also wanted. Satinets command a good sale. The trade of the season has been a large one, and very favorable to all but the importers of French and German goods.

Importations are now unimportant, but the agents of New York houses are abroad, making selections for the fall trade, which will be provided for more abundantly than ever. There will be no lack of goods.

Latest Bank Statement.

Week ending	May 12, 1860.	May 5, 1860.	Differences.
Loans	$126,184,522	$127,479,520	decrease $1,294,998
Specie	23,780,387	23,815,746	" 1,035,359
Circulation	9,153,811	9,391,661	" 236,050
Exchanges	25,270,461	26,546 065	" 1,275,604
Deposits	80,236,674	81,959,325	" 1,722,651
Proportion of coin to liabilities